

A Study on Events Connected  
with the Close of Probation

— and the —

Work of Preparation for the  
Time of Trouble



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## Foreword

This pamphlet is the outgrowth of the requests of friends for studies on events connected with the close of probation and the work of preparation for the time of trouble. Prophecy opens up the future so clearly no one need be mistaken, but we are told that, "Multitudes" of our dear people know no more about these important truths than if they had never been warned. For this reason, "Our people need to have the light placed before them in clearer lines." Now is the time for the law of God to be in our minds and hearts. "What leisure time we have should be spent in searching the Bible, . . . let the commandments of God and the testimony of Jesus Christ be in your minds continually, when you lie down and when you rise up, let them be your meditation."—E. W., p. 58.

"The Bible should never be studied without prayer." "We must have the simplicity of a little child, ready to learn." To approach God thus, we are but entering the presence chamber of the King of kings, "holding communion with Patriarchs and Prophets, and listening to the voice of the Eternal."—Vol. 5, p. 25. "It is the office of heavenly angels to prepare the heart to so comprehend God's Word that we shall be charmed with its beauty."—G. C., p. 599.

"God can teach you more in one moment by His Holy Spirit than you can learn from the great men of the earth."—T. M., p. 119.

"The Bible is God's voice speaking to us, just as surely as tho we could hear it with our ears. If we realized this, with what awe we would open God's Word, and with what earnestness would we search its precepts. The reading and contemplation of the Scriptures would be regarded as an audience chamber with the Infinite One."—Vol. 6, p. 393.

With the Holy Spirit our Teacher, angels our helpers, and Patriarchs and Prophets our fellow-companions, we are ready to enter upon the study of this little booklet, and may it result in a clearer, broader, and deeper understanding of the Scriptures and prepare us for the fearful crisis we are about to enter, is the prayer of the writer. Amen.

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## A Study on the "Three-Fold Message" and the "Parable of the Ten Virgins"

"A storm is coming relentless in its fury. Are we prepared to meet it?"—Vol. 8, p. 315.

"Before His crucifixion, the Saviour explained to His disciples that He was to be put to death, and to rise again from the tomb; . . . But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death . . . The death of Jesus as fully destroyed their hopes as if He had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by

the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been warned."—G. C., p. 594.

"A storm is rising that will wrench and test the spiritual foundation of everyone to the utmost. Therefore avoid the sandbeds; hunt for the rock. Dig deep; lay your foundation sure. Build, O, build for eternity."—Vol. 5, pp. 129, 130.

"Prepared or unprepared, we must all meet it."—Life of Paul, pp. 251, 252.

### CHAPTER I

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."—John 5:39. "Searching means to compare Scripture with Scripture, and spiritual things with spiritual." Men may talk, scheme, and guess about the future, but only from the Scriptures can we gain any definite knowledge. "Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets."—Amos 3:7. "There is a God in heaven that revealeth secrets, and maketh known . . . what shall be in the latter day."—Dan. 2:28.

#### Exhorted to Study Prophecy

"As we draw near the close of this world's history, the prophecies relating to the last days especially demand our study."—T. M., p. 116. Peter tells us that "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."—2 Pet. 1:19. As a light carried in the darkness reveals a plain path for our feet, so prophecy lightens the way, revealing just where we are on the stream of time.

#### Testimonies Included

"As the end draws near, and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in His providence has linked with the work from its very rise."—Vol. 5, p. 654.

#### How the S. D. A. Church Was Established

"We are to be established in the faith, in the light of truth given us in our early experience. At that time one error after another pressed in upon us; ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer, and the Holy Spirit would bring the truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures, and earnestly asking God for guidance. Companies of devoted men and women assembled for this purpose. The power of God would come upon me, and I was enabled clearly to define what is truth and what is error. As the points of our faith were thus established, our feet were placed upon a solid foundation. We accepted the truth, point by point, under the demonstration of the Holy Spirit. I would be taken off in vision, and explanations would be given me."—G. W., p. 302. Read also Vol. 5, pp. 654-696 and become established. Also Vol. 8, pp. 296, 297.

The Spirit of Prophecy is the eyes of the church. If we obey we will not stumble. It was the source of final appeal when God placed our church upon a solid foundation. It is an anchor "both sure and steadfast," "whereunto ye do well that ye take heed." "We must follow the directions given through the Spirit of Prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions."—Vol. 8, p. 298. "Therefore avoid the sandbed;

hunt for the rock. Dig deep; lay your foundation sure. Build, O, build for Eternity."—Vol. 5, pp. 129, 130.

Thus was laid the foundation of the great threefold message given in 1844. In Rev. 14:6-12 we find this message recorded. It is a definite message, to be given at a definite time, to prepare a people for the coming of the Lord. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 'Fear God and give glory to Him; for the hour of His judgment is come.' What is here announced? The judgment hour. How do we know when the 'judgment hour' message was to be given? By the prophecy of Dan. 8:14, 'Unto two thousand and three hundred days, then shall the sanctuary be cleansed.' Here we find the specified time for this 'judgment hour' message to be proclaimed.

In Dan. 9:25 we find the 2300 days were to begin "from the going forth of the commandment to restore and build Jerusalem," and according to Ezra 7:12-26 the decree went forth in 457 B. C.—the very date from which we are to reckon. The 2300 days would therefore terminate in 1844, A.D. So by a careful reckoning the very day when the "judgment hour" or "cleansing of the sanctuary" begun, can be ascertained. That date was Oct. 22, 1844.

The messages of Rev. 14:6-12 were then due. "Then shall the sanctuary be cleansed." Then "the hour of His judgment is come." This truth is founded upon a sure foundation,—the Scriptures and the Spirit of Prophecy. It cannot fail.

Was there a definite day for the cleansing of the earthly sanctuary? Yes, the tenth day of the seventh month, toward the close of the year. Lev. 23:27, 28. Just so "God hath appointed a day in which He will judge the world."—Acts 17:31. "Once in the end of the world hath He appeared to put away sin."—Heb. 9:26.

The judgment hour is again brought to view in those wonderful chapters of Matt. 24 and 25. Concerning these chapters we find in D. A., pp. 628, 629, the following: "This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history." Are we today living in that time? We are. Then are we not the people to whom this entire discourse was given? Yea, verily.

In Matt. 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation, . . . the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His Kingdom, and related the parable describing the two classes of servants who look for his appearing." Verse 40 and onward to the close of the chapter

refers to the investigative judgment, or "judgment hour."

Chapter 25 opens with the words, "Then shall the kingdom of heaven be likened unto ten virgins." Here is brought to view the church living in the last days, the same that is pointed out in the close of chapter 24. In this parable their experience (the Church) is illustrated by the incidents of an Eastern marriage. Therefore the word then refers to the time described in the latter part of Matt. 24, "the judgment hour." "Then, at that time, 'kingdom of heaven,' (the church) 'shall be likened unto ten virgins.'" "The parable of the ten virgins of Matt. 25, also illustrates the experience of the Adventist people."—See G. C., p. 393.

So when the "judgment hour" began, the experience of the ten virgins in the parable began also. At this point, take your Bible and read carefully the parable of Matt. 25:1-13. In order to arrive at a thorough understanding of the parable, read in C. O. L., pp. 405, 406, the following:

"Christ with His disciples is seated upon the Mount of Olives. The sun has set behind the mountains and the heavens are curtained with the shades of evening. In full view is a dwelling house, lighted up brilliantly, as if for some festive scene. The light streams from the openings, and an expectant company wait around, indicating that a marriage procession is soon to appear. In many parts of the East, wedding festivities are held in the evening. The bridegroom goes forth to meet his bride, and bring her to his home. By torchlight the bridal party proceed from her father's house to his own, where a feast is provided for the invited guests.

In the scene upon which Christ looks, a company are awaiting the appearance of the bridal party, intending to join the procession.

Lingering near the bride's home are ten young women robed in white. Each carries a lighted lamp, and a small flagon for oil. All are anxiously watching for the appearance of the bridegroom. But there is a delay. Hour after hour passes, the watchers become weary, and fall asleep. At midnight the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him." The sleepers, suddenly awaking, spring to their feet. They see the procession moving on, bright with torches and glad with music. They hear the voice of the bridegroom and the voice of the bride. The ten maidens seize their lamps and begin to trim them, in haste to go forth. But five have neglected to fill their flasks with oil. They did not anticipate so long a delay, and they have not prepared for the emergency. In distress they appeal to their wiser companions, saying, "Give us of your oil; for our lamps are going out." But the waiting five, with their freshly trimmed lamps, have emptied their flagons. They have no oil to spare, and they answer, "Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves."

While they went to buy, the procession moved on, and left them behind. The five with lighted lamps joined the throng, and entered the house with the bridal train, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. The master of the feast, declared, "I know you not, and they were left standing without, in the empty street, in the blackness of the night."

"At all formal banquets the invited guests presented their tablets or cards to a servant stationed at the entrance door for that purpose, and care was taken to keep out uninvited spectators. When the company were assembled, the master of the feast shut the door, and after that, the servant was not allowed to admit anyone no matter how great the importunity."—Copied from Bible Manners and Customs, pp. 378, 379. Copied from the lesson quarterly of second quarter, 1926.

This illustrates not only the parable, but also Luke 13:24, 25. "Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are.'"

Before going on with the parable let us study for a moment the meaning of the word seek. In M. B., p. 205, we read the following: "Many will seek to enter in, and shall not be able." They desire the

good, they make some effort to obtain it; but they do not choose it; they have not a settled purpose to secure it at the cost of all things . . . many are attracted by the beauty of Christ and the glory of heaven, who yet shrink from the conditions by which alone these can become their own."

Again we read in Vol. 2, pp. 479, 480: "Men and women who profess to be disciples of Christ and to keep all the commandments of God, will have to feel in their daily life the true spirit of agonizing to enter in at the straight gate. The agonizing ones are the only ones who will urge their passage through the straight gate and narrow way . . . those who merely seek to enter in will never be able. The entire Christian life of many will be spent in no greater effort than that of seeking, and their only reward will be to find it an utter impossibility for them to enter in at that straight gate." See C. O. L., p. 411, also. It is well for us to ask ourselves the question, "Am I agonizing or merely seeking to enter in?" If only seeking, the door will be shut—eternally shut, and we will be "left standing without, in the empty street, in the blackness of the night."

"There are some who seem to be always seeking for the heavenly pearl. But they do not make an entire surrender. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl . . . almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they cannot enter there. Almost but not wholly saved, means to be not almost, but wholly lost."—C. O. L., p. 118.

Almost persuaded; harvest is past;  
Almost persuaded; doom comes at last!  
Almost cannot avail, Almost is but to fail!  
Sad, sad that bitter wail—  
Almost,----But Lost!

Let us return to the parable. "As Christ sat looking upon the party that waited for the bridegroom, He told His disciples the story of the ten virgins, by their experience illustrating the experience of the church that shall live just before His second coming."

Dear reader, this parable is having its fulfilment in your life and mine today. "The two classes of watchers represent the two classes who profess to be waiting for their Lord. They are called virgins because they profess a pure faith. By their lamps is represented the Word of God . . . the oil is the symbol of the Holy Spirit."—C. O. L., pp., 406, 407.

"In the parable all the ten virgins went out to meet the bridegroom. All had lamps, and vessels for oil. For a time there was seen no difference between them, —so with the church that shall live just before Christ's second coming."—C. O. L., p. 408.

"The ten virgins are waiting in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all profess to be doing God's service. All apparently wait for Christ's appearing. But five are unready, five will be found surprised, dismayed, outside the banqueting hall."—C. O. L., p. 412.

"Saddest of all words that ever fell upon mortal ear are those words of doom, 'I know you not,' and they were left standing without, in the empty street, in the blackness of the night."

We have learned from the foregoing statements that in 1844, when the "judgment hour" began, "Then was the kingdom of heaven, the church) likened unto ten virgins who took their lamps and went forth to meet the bridegroom. Then the parable of the ten virgins was 'fulfilled to the very letter.'"

Notice very carefully the following statement: "I am often referred to the parable of the ten virgins . . . This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and is like the third angel's message, has been fulfilled, and will continue to be present till the close of time." R. & H., Aug. 19, 1890.

The following comparison of the parable of Matt. 25:1-13, with the 1844 movement, and also its present and future fulfillment will show us just how accurately the parable was, is and "will be fulfilled to the very letter."

Study G. C., pp. 393, 394, 398, 400, 401, 402, 426, 427 on the fulfillment of the parable.



1. Virgins went forth to meet the bridegroom.

2. Wise and foolish. Two classes.

3. Wise took oil.

4. Foolish took no oil.

5. "While the bridegroom tarried they all slumbered and slept."

6. "At midnight there was a cry made, 'Behold, the bridegroom cometh!'"

7. "All arose and trimmed their lamps."

8. Separation of the virgins.

9. "They that were ready went in with Him to the marriage; and the door was shut."

10. The foolish virgins "received an unexpected denial."

11. "They were left standing without, in the empty street in the blackness of the night."

1. "The wide-spread reformation under the proclamation of His soon coming answered to the going forth of the virgins."—G. C., p. 393.

2. "Both classes were represented."—G. C., p. 426.

3. "Wise made preparation."

4. "Foolish moved from impulse . . . had depended upon the faith of their brethren . . . satisfied with the theory of the truth, but destitute of the grace of God."—G. C., pp. 394, 426.

5. "By the tarrying time of the Bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay . . . They all slumbered and slept; one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given."—G. C., p. 394.

6. "The message was proclaimed in the very words of Scripture, 'Behold, the Bridegroom cometh!'"—G. C., p. 398.  
He came to the most holy place.—G. C., p. 426.

7. "All arose and trimmed their lamps." Studied the Word.—G. C., pp. 401, 421.

8. "Were not prepared for delay . . . their faith failed, and their lights burned dim."—G. C. p. 394.

9. "They that were ready went in with Him to the marriage: and the door was shut. They were not to be present in person at the marriage; for it takes place in heaven while they are upon the earth . . . But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage."—G. C., p. 427.

10. "Went forth full of faith, in hope of immediate reward."—G. C., p. 394.

11. "They abandoned their faith . . . served to bring reproach upon the cause of truth."—G. C., p. 395. "Were left standing without in the empty street in the blackness of the night."

1. "The ten virgins are watching in the evening of this earth's history."—C. O. L., p. 412.

2. "The two classes of watchers represent the two classes who profess to be waiting for their Lord."—C. O. L., p. 406.

3. "Those who came up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness and will receive the latter rain and thus be fitted for translation."—Vol. 1, p. 187.

4. The foolish "Do not yield themselves to the Holy Spirit's working . . . Contented with a superficial work."—C. O. L., p. 411.

5. "We are waiting and watching for the return of the Master."—Vol. 2, p. 190. "A time of waiting intervenes."—C. O. L., p. 408.

6. "With mighty power the cry is again to be sounded in our large centers of population, 'Behold, the Bridegroom cometh, go ye out to meet Him.'"—A call to the Watchman, Aug. 8, 1910.

7. "But only those who have withstood and overcome temptation in the strength of the Mighty One will be permitted to act a part in proclaiming this message when it shall have swelled into the loud cry."—R. & H., Nov. 19, 1908.

8. "In the manifestation of the power that lightens the earth with its glory, they will see only something which in their blindness they think dangerous, something which will arouse their fears and they will brace themselves to resist it. Because the Lord does not work according to their expectations and ideas they will oppose the work. Why, they say, should we not know the Spirit of God; when we have been in the work so many years?"—Bible Training School, 1907. R. & H., Nov. 7, 1918 reprint.

9. "And all who through the testimony of the Scriptures accept the same truths following Christ by faith as He enters in before God to perform the last work of meditation, and at its close to receive the kingdom,—All these are represented as going in to the marriage."—G. C., p. 428.

10. "Lord, Lord, have we not prophesied in thy name . . . I know you not; depart from me."—Luke 13:26, 27; Matt. 7:22.

"Christ tells us how in the last days, Ministers, Elders, Evangelists, Physicians, and Teachers will confront Him with their claims. They will plead how they have led the singers in their praise. How they have waved the palm branches. How they have spoken of Him before thousands, 'Lord, Lord, have we not prophesied in thy name,' they say, and in thy name done many wonderful works. 'But Christ says, 'Then will I profess unto them I never knew you; depart from me ye that work iniquity.'"—San. Cal., Oct. 1, 1903.

11. "When startled from their lethargy, they discern their destitution, and entreat others to supply their lack."—C. O. L., p. 411. "The harvest is past, the summer is ended, and my soul is not saved." "They were left standing without in the empty street in the blackness of the night."

Thus we see how specifically the parable of the ten virgins has been, and will be, and is being "fulfilled to the very letter." It applies from 1844 to the close of probation, being past, present, and future. Surely "the Lord has walled us about with light." "But multitudes have no more understanding of these important truths than if they had never been revealed."

"Our people need to have the light placed before them in clearer lines." "O, how few know the time of their visitation! How few, even among those who claim to believe present truth, understand the signs of the times or what we are to experience before the end! We are today under divine forbearance; but how long will the angels of God continue to hold the winds, that they shall not blow."—Vol. 6, p. 426. May the Lord have mercy on His people a little longer, and help us to know the time of our visitation.

## I

Some one will enter the pearly gate,  
By and by,  
Taste of the glories that there await,  
Shall you? shall I?  
Some one will travel the streets of gold,  
Beautiful visions will there behold,  
Feast on the pleasures so long foretold:  
Shall You? Shall I?

## II

Some one will knock when the door is shut  
By and by,  
Hear a voice saying, "I know you not,"  
Shall you, shall I?  
Some one will call and will not be heard,  
Vainly will strive when the door is barred,  
Some one will fail of the saints reward:  
Shall you? Shall I?

We are told the parable will again "be fulfilled to the very letter." By a careful study we may know without doubt the terrible destiny of the "foolish virgins." "In the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed."

"When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close and the door of mercy will be shut. Thus in one short sentence, 'They that were ready went in with Him to the marriage, and the door was shut.'—G. C., p. 428.

"And at that time shall Michael stand up."—Dan. 12:1. "But when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance."—E. W., p. 36.

"Then Jesus ceases His intercession in the sanctuary above. He lifts His hands, and with a loud voice says, 'It is done;' and all the angelic host lay off their crowns as He makes the solemn announcement: 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.'—Rev. 22:11. 'And then the seven last plagues will be poured out.'—G. C., p. 613.

A terrible famine follows. "Not a famine of bread nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east,—to seek the word of the Lord and shall not find it."—Amos 8:11; G. C., p. 629; E. W., p. 281.

Among this company will be many Seventh Day Adventists, young and old. What would they not give for one more opportunity? "Not all who profess to keep the Sabbath will be sealed." "Company after company, yea, multitudes who once enjoyed the truth will find the door shut and themselves 'standing without.' 'In the city is left desolation . . . there shall be as the shaking of an olive tree.' 'And it came to pass, while they were slaying them . . . I fell upon my face, and cried . . . Ah, Lord God! Wilt Thou destroy all the residue of Israel in pouring out thy fury upon Jer-

usalem? 'Then He said unto me, 'the iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness . . . slay utterly old and young, both maids and little children, and women: . . . let not your eye spare, neither have ye pity.'"—See Vol. 8, p. 41; Isa. 24:12, 13; Eze. 9:5, 6, 8, 9.

"In that day shall the fair virgins and young men faint for thirst."—Amos 8:13. "Thy young men shall fall by the sword and thy mighty in the war."—Isa. 3:25. "I was shown that this Scripture will be strictly fulfilled. Young men and young women professing to be Christians, yet having no Christian experience, and having borne no burdens and felt no individual responsibility, are to be proved. They will be brought low in the dust, and will long for an experience in the things of God, which they have failed to obtain."—Vol. 1, p. 270. Sad picture of our own dear people.

"From what was shown me, but a small number of those now professing to believe the truth would eventually be saved—not because they could not be saved, but because they would not be saved in God's own appointed way."—Vol. 2, p. 445.

"Behold I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee."—Rev. 3:9.

Who are these who claim to be "Jews, and are not?" Mark the answer. "You think that those who worship at the saints' feet will at last be saved. Here I must differ with you, for God showed me this class were professed Adventists who had fallen away, and crucified to themselves the Son of God afresh, and put Him to an open shame; and in the hour of temptation which is yet to come, to show out every one's true character, they will know they are forever lost; and overwhelmed with anguish of spirit they will bow at the saints' feet."—Words to the Little Flock, p. 12.

## Seventh Day Adventists First to Feel Plagues

Compare Eze. 9:5, 6, "Ancient men which were before the house" and Isa. 56:10, 11, with the following testimony: "Here we see the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who have stood as guardians of the spiritual interests of the people, have betrayed their trust. . . . these dumb dogs, that would not bark, are the ones who feel the just vengeance of an offended God, Men, maidens, and little children, all perish together. . . . no superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle. . . . Those who have been regarded as worthy and righteous, prove to be ring leaders in apostasy. . . . Their wicked course He will tolerate no longer, and in his wrath He deals with them without mercy."—Vol. 5, pp. 211, 212. Read both pages carefully.

## Darkness Covers the Earth

"When He leaves the sanctuary darkness covers the inhabitants of the earth."—G. C., p. 614. "As Jesus moved out of the most holy place, I heard the tinkling of the bells upon His garments; and as He left, a cloud of darkness covered the inhabitants of the earth."—E. W., p. 280; Zeph. 1:14-18.

"A darkness will cover the inhabitants of the earth when Jesus moves out of the heavenly sanctuary, such as enveloped the earth at the time of the crucifixion; this will be evidence to those who have known the truth that probation's hours are past, and the eternal destiny of every soul is sealed beyond recall."—R. & H., 1884.

"This is the time of reckoning with His servants . . . the sun sets in gloom and darkness, and arises not again. Probation closes."—Vol. 2, p. 191. "And they are left standing without, in the empty street in the blackness of the night."—C. O. L., p. 406.

For further study look up the following references: Ex. 10:21-23; P. P., p. 272, par. 1; Appendix note 5, last two paragraphs; Ps. 105:28; Rev. 16:10; The supernatural darkening of the sun, May 19, 1780; supernatural darkness at the beginning of the seventh plague. G. C., p. 635. In the parable, the foolish virgins "were left standing without, in the empty street, in the blackness of the night." "This parable . . . will be fulfilled to the very letter."

Nature responds to the Creator whenever He chooses to use it. Joshua commanded the sun to stand still



that God's cause might be glorified. The sun will shine in its strength at midnight, and the moon will appear at the same time.—E. W., p. 285.

#### Darkness at Crucifixion

"The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at mid-day, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross. There was darkness over all the land until the ninth hour. It was deep as midnight without moon or stars."—D. A., p. 753.

In G. C., p. 615, we find the following concerning the close of probation: "So when the irrevocable decision of the sanctuary has been pronounced, and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not." Some think from the reading of this statement that no one will know when probation closes. But notice carefully the remainder of the paragraph. "The forms of religion will be continued by a people from whom the Spirit of God has been finally withdrawn; and the Satanic zeal with which the prince of evil will inspire them for the accomplishment of his malignant design, will bear the semblance of zeal for God." "The inhabitants of the earth" refer to that false system of worship which constitutes great Babylon, for "all the world wondered after the beast." The same phrase is used just opposite of the above statement, on page 614, which reads: "Satan will then plunge the inhabitants of the earth into one great, final trouble." "It is used again in E. W., p. 279. "The last great warning had sounded everywhere, and it had stirred up the inhabitants of the earth who would not receive the message." It is the wicked who will not know when probation closes. God's people, the "wise virgins" will know, for they will have lost their burden for souls. So will the "foolish virgins" know, for the supernatural "darkness will be evidence to those who have known the truth that probation's hours are past, and the eternal destiny of every soul is sealed beyond recall."

"The 'foolish virgins' in the parable knew when the door was closed to them and they were left outside. Thus ends the parable of the ten virgins. "It has been and will be fulfilled to the very letter, and is like the third angel's message . . . will continue to be present truth till the close of time."

\* Some may doubt the authenticity of the testimony quoted in regard to the darkness enveloping the earth at the close of probation. It was received with many other testimonies from Takoma Park from Seventh Day Adventists who are loyal to the truth and in good standing in the denomination. It is in perfect harmony with other statements given along the same line. "A cloud of darkness covered the inhabitants of the earth" when Jesus leaves the sanctuary.—E. W., p. 280. The parable of the ten virgins is again to be "fulfilled to the very letter." The foolish "were left standing without in the empty street in the blackness of the night." There will be many signs given at that time. One must study for themselves. From the study of the Scriptures and Spirit of Prophecy, we learn that darkness has been and will be sent on the earth when God chooses. However this is not a question pertaining to our soul's salvation. The reader is left to choose for himself from the weight of evidence obtained from the of the Scriptures and Spirit of Prophecy. I do not doubt the statement in the least, else I should not have written it.

—C. A. H.



"Behold, now is the accepted time; behold now is the day of salvation." Today if ye will hear His voice, harden not your hearts.—2 Cor. 6:2; Heb. 3:7, 8.

#### I

"You need not do without Him  
For He is passing by.  
He is waiting to be gracious,  
Only waiting for your cry.  
He is waiting to receive you—  
To make you all His own!  
Why will you do without Him—  
And wander on alone?"

#### II

Why should you do without Him?  
It is not yet too late;  
He has not closed the door of grace,  
He has not shut the gate.  
He calls you! Hark! He calls you!  
He would not have you go  
Another step without Him,  
Because He loves you so.

#### III

You cannot do without Him!  
There is no other name  
By which you ever can be saved,  
No way, no hope, no claim!  
Without Him—everlasting loss  
Of love and life and light!  
Without Him—everlasting woe  
And everlasting night."

This first chapter covers the 1844 period, showing how the church was firmly established by the Spirit of Prophecy, and how, when, and why the three-fold message was given.

Also the parable of the ten virgins, showing its past, present, and future fulfillment.

Follow on your chart.

## The Church's Preparation for Her Final Work

### CHAPTER II

This preparation has its origin in the three-fold message of Rev. 14:6-12, which we have learned was due to the world in 1844, that period that marked the close of the 2300 days. Again we see the love of Jesus manifested in sending these warnings that we may prepare for the great judgment hour and thus be prepared for the coming of the Bridegroom. Again we are reminded of the promise, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."

About ten years before the great antitypical day of atonement began, the Lord announced to the world in trumpet tones, through His chosen instrumentalities, that the day of final atonement was nearing. This was the antitypical day of the blowing of trumpets. The word to ancient Israel was, "In the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work: It is a day of the blowing of the trumpets unto you."—Num. 29:1. The Feast of Trumpets was both commemorative and typical.

It came ten days before the day of atonement, the type of the final day of atonement which began in 1844. In the type the blowing of trumpets sounded the warning of the near approach of the day of atonement. Beginning in 1833-44 such a message was given to the world in trumpet tones announcing "the hour of His judgment is come."

Hundred of ministers with William Miller in America proclaimed this message with great power. Edward Irving and many others preached it in England; while Joseph Wolff and others heralded it in Asia and other portions of the world. During the ten years preceding 1844, every civilized nation on the globe heard in trumpet tones, "The hour of His judgment is come." When the great clock of time struck the hour, on Oct. 22, 1844, the great judgment day began. Ever since that time we have been living in the "days of purification, of putting away sin among God's people."—G. C., p. 425.

"The Lord is in His holy temple, let all the earth keep silence." "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

#### Use of the Trumpet

In ancient Israel the trumpet was used in their civil and religious ceremonies. It was also used as a musical instrument. In Solomon's time great skill was shown in the blowing of the trumpets, so that the notes from 120 of them came forth as "one sound."—2 Chron. 5:12, 13.

Moses made two trumpets, as God commanded him, to be used in their assemblies and in regulating their journeyings. Num. 10:2. It was associated with the entire life of the children of Israel. A whole day in each year was set apart as a ceremonial sabbath, for the Lord declared, "It shall be a day of blowing of the trumpets unto you."—Num. 29:1.

It was the voice of the trumpet exceeding loud that summoned Israel to the base of Mt. Sinai to hear the law proclaimed by Christ amidst the glory that covered the mount. Its sound has been heard many times in the past, from Sinai when the whole earth shook, to the blasts of the ram's horns around the walls of Jericho. The Lord will again blow the trumpet, then both the heavens and the earth will shake. That trumpet will again assemble the hosts of all Israel, for it will penetrate the ears of the sleeping saints, summoning them to appear before the Lord.

During the years from 1833-44 a message was given in trumpet tones to every civilized nation on the earth, announcing the approach of the great antitypical day of atonement. From that time the Lord has commanded His people, saying, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; . . . let the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people; sanctify the congregation; assemble the elders; gather the children . . . let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, 'Spare thy people, O Lord, and give not thine heritage to reproach that the heathen should rule over them.'—Joel 2:1, 15-17."

"Turn ye even to me with all your heart, and with fasting and weeping, and with mourning, and rend your heart and not your garments, and turn unto the Lord your God who knoweth if he will repent, and leave a blessing behind him."—Joel 2:12, 13.

Let this trumpet call be heard throughout the far flung borders of Israel summoning them before the Lord. Let all earthly ties and selfish considerations be given up that we may place ourselves and all we possess on the altar. It will be well to consider right at this time the duty of Ancient Israel on this same solemn occasion. We read in Lev. 23:27-30: "Also on the tenth day of the seventh month there shall be a day of atonement: It shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord: And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people."

On the typical day of atonement there were four things the Lord required of Israel.

#### Type

1. "It shall be a holy convocation unto you." All were to assemble for religious worship.
2. "All were to afflict the soul." Spend the day in "prayer, fasting, and deep searching of heart."
3. "Offer an offering made by fire." An entire consecration.
4. "And ye shall do no work in that same day." All personal work was to be laid aside.

#### Antitype

1. Heb. 10:21-25. Study carefully. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

Where two or three are gathered in His name, He will meet with them. A spiritual thermometer by which every Christian can test his spiritual condition. How about the prayer meetings?

2. Luke 21:34-36; Isa. 22:12-14. Study carefully. "A cheerful living up to all the points in this day of atonement God accepts as a continual fast."—To Battle Creek Church, 1875.

"If man will cherish the light God in mercy gives him upon health reform, he may be sanctified through the truth and be fitted for immortality."—Vol. 3, p. 162. "One of the highest attainments in the Christian life is to overcome appetite, and without this victory all hope of heaven is vain."—C. T. B. H., p. 206.

"Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind, and soul, and body."—C. T., p. 120.

"The body is a most important medium through which the mind and the soul are developed for the up-building of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers."—P. K., p. 488.

In the type, the perfect control of the appetite was a type of the self-control to be exercised during the antitypical period of years.

3. 1 Thess. 5:23; Rom. 12:1. The entire life of the Christian must be laid upon the altar, ready to be used as the Lord directs. This can be done only as we daily accept Christ as our personal sin offering and experience an acceptance in Him.

4. Luke 21:34-36. Matt. 6:22, 36. Make God first in everything.

"They must make their worldly interests subordinate to the one purpose of receiving Christ and His righteousness . . . He asks him to place His service above every earthly and selfish consideration . . . The heart that is absorbed in earthly affections cannot be given up to God."—C. O. L., p. 223.

"We are to engage in no business, follow no pursuit, seek no pleasure, that would hinder the outworking of His righteousness in our character and life. Whatever we do, is to be done heartily, as unto the Lord."—M. B., p. 148.



"Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, weary-some burden, that their hearts may be overcharged with the cares of this life, and the day of trial may come upon them as a thief."—G. C., p. 625.

"Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path before our feet."—M. H., p. 481.

As is was in the type so will it be in the antitype. The soul that neglects this work of preparation in the antitypical day of atonement will be forever cut off from among His people. Lev. 23:29.

Almost at the beginning of the solemn work of the judgment, another equally solemn message was sent to God's people. We find this message recorded in Rev. 3:18-20. God's people were not living up to the requirement of the day of atonement, they were so perfectly satisfied with themselves they thought they "were rich . . . and had need of nothing." "As a wife treacherously departeth from her husband, so have ye dealt treacherously with me."—Jer. 3:20.

In His tender love and mercy He sends them a message of comfort and hope, wooing them back to their first love. Gently He pleads, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. . . . Behold I stand at the door, and knock: If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

"The True Witness counsels us to buy of Him gold tried in the fire, white raiment, and eyesalve. The gold here recommended as having been tried in the fire, is faith and love. It makes the heart rich; for it has been purged until it is pure, and the more it is tested the more brilliant is its luster. The white raiment . . . is the righteousness of Christ imparted to the sinner . . . the eyesalve is that wisdom and grace which enables us to discern between the evil and the good . . . the divine eyesalve will impart clearness to the understanding . . . Buy of Me."—Vol. 4, pp. 88, 89.

Wonderful is the love of God for His people. He is longing to wash and cleanse them from sin, that they may be His very own.

Love brings the glorious fullness in,  
The blessed rest from inbred sin,  
Through Faith in Christ alone.  
Believing souls, rejoicing go;  
There shall to you be given  
A glorious foretaste here below,  
Of endless life in Heaven."

Let us go to the cross and sit in wrapt meditation, contemplating that wondrous love, "the hoarded love of eternity, . . . this is the treasure that, through our connection with Him, we are to receive, to reveal, to impart."—M. H., p. 37.

As you go to the cross, dear reader, close your eyes that you may be shut in with Him. Then sing softly and gently, and let your thoughts grasp the meaning of the words:

I

"When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

II

See from His head, His hands, His feet,  
Sorrow and love flow mingled down;  
Did e'er such love and sorrow meet?  
Or thorns compose so rich a crown?

III

Since I who was undone and lost,  
Have pardon through His name and Word;  
Forbid it then that I should boast,  
Save in the cross of Christ, my Lord.

IV

Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all."

May this love burn its way into our hearts until they yield in sweet submission to the Great Lover of

sinner. The story of Jesus' love in sacrificing Himself for guilty man will "startle nations and kings." They will be astonished when "they shall see what they were never told, a sight unheard of."—Isa. 52:15.

On the cross we do not find the full display of that love. Let us go to Gethsemane and there behold Him in His supreme agony, sweating as it were great drops of blood. See! He is suffering the sinner's guilt,—eternal separation from the Father, where "there shall be weeping and gnashing of teeth." The gulf looks so broad, so black, so deep, that He shudders before it. Three times He prays, "that if this cup may not pass from me, except I drink it, Thy will be done." Three times He shrinks from the crowning sacrifice; but He sees the helplessness of man, and knows the power of sin. He hears the lamentations of a doomed world, and beholds its impending fate. His decision is made. He will save man at any cost. He accepts the baptism of blood.

The hoarded love of eternity!!! The love that even angels cannot understand! "Buy of Me," He gently and earnestly pleads, "gold tried in the purging fire of Gethsemane. Love that suffers long and is kind. That seeks not her own, that thinketh no evil."

"Beholding Jesus on the cross of Calvary arouses the conscience to the heinous character of sin as nothing else can do."—R. H., Nov. 22, 1892.

"Christ draws the sinner by the exhibition of His love upon the cross, and this softens the heart, impresses the mind, and inspires contrition and repentance in the soul."—R. H., April 1, 1890.

"It would be well for us to spend an hour each day in contemplation of the love of Christ, we should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon the great Sacrifice for us, our confidence in Him will be quickened, and we shall be more deeply imbued with His Spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross."—D. A., p. 83.

"Buy of me gold tried in the fire, and white raiment that thou mayest be clothed, and eye-salve that thou mayest see. Be zealous therefore and repent." By accepting this message we may "come up to every point, and stand every test, and overcome, be the price what it may, and will receive the latter rain, and thus be fitted for translation."

"This fearful message will do its work." "It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel."—Vol. 1, p. 186.

The whole purpose of the Laodicean message it to teach righteousness by faith. "It is the third angel's message in verity." "And I will betroth thee unto me forever: yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving kindness, and in mercies; I will betroth thee unto Me in faithfulness; and thou shalt know the Lord."—Isa. 54:10.

It is thus the church is to receive the preparation for her final work. Let us gather about the cross. There is power in the blood, to cleanse and to keep. Let our daily prayer be:

I

"Jesus keep me near the cross,  
There's a precious fountain  
Free to all a healing stream  
Flows from Calvary's mountain.

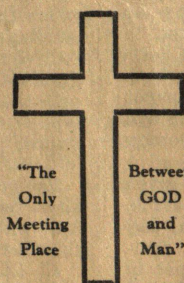
II

Near the cross, O Lamb of God,  
Bring its scenes before me,  
Help me walk from day to day,  
With its shadows o'er me.

III

Near the cross I'll watch and wait,  
Hoping, trusting ever;  
Till I reach the golden strand,  
Just beyond the river."

This second chapter covers the period from 1844 to the present time. We are living in the great day of atonement when God's people are to perfect characters to be ready for the great outpouring of the Holy Spirit spoken of in Joel 2:28. Have we oil in our vessels with our lamps, or are our flagons empty? "Get ready! Get ready! Get ready!" "Cut loose! Cut loose! Cut loose!" "Prepare to meet thy God, O, Israel!"



## The Latter Rain and Loud Cry and the Working of Unseen Forces

### CHAPTER IV

"The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven and the whole earth is to be lightened with His glory. Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for the showers of the latter rain. The refreshing from the presence of the Lord will never come to hearts filled with impurity."—R. H., April 21, 1891.

"Soon the battle will be waged fiercely between those who serve God and those who serve Him not. Soon everything that can be shaken will be shaken, that those things that cannot be shaken may remain."—Vol. 9, pp. 15, 16.

"The whole universe is looking with inexpressable interest to the closing work of the great controversy between Christ and Satan."—Vol. 5, p. 526.

"Between the laws of men and the precepts of Jehovah, will come the last great conflict of the controversy."—P. K., p. 625.

"The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted."—G. C., p. 605.

"The Sabbath question is to be the issue in the great final conflict in which all the world will act a part."—Vol. 6, p. 352.

In the preceding chapter we learned that "By the decree enforcing the institution of the papal Sabbath in violation of the law of God, our nation will disconnect herself fully from righteousness." That this act, is the crime that seals her doom. Her probation is forever ended. The "image" is complete. She now awaits the judgments of God in the seventh last plagues. But, "the angel of mercy is about to depart, never to return." He still lingers because "God still has a people in Babylon," and they must be called out, and as long as there are souls to save, Jesus is still in the sanctuary. As we proceed with our study, please keep these three points in mind.

When our liberties are restricted by this oppressive law, Jesus sends a message to the four angels who are holding the four winds, for at this time they are about to let them go, that they may blow. He tells them to hold the four winds until His servants are sealed. Read very carefully E. W., p. 38, New edition. Also Rev. 7:1-3.

(What the Testimonies teach is the "threatening of the blowing of the winds.") Mark the following points with care.

"The decree will soon go forth prohibiting men to buy or sell of any man save he that hath the mark of the beast. We came near having this realized in California a short time since; but this was only the threatening of the blowing of the winds. As yet they are held by the four angels. We are not just ready. There is a work yet to be done, and then the angels will be bidden to let go, that the four winds may blow upon the earth. That will be a decisive time for God's children—a time of trouble such as never was since there was a nation."—Vol. 5, p. 152.

When the Sunday law is enforced that will be the "threatening of the blowing of the winds." Then it is that the angels are bidden to hold them till the work is finished and God's servants are sealed. When the angels let go the winds, probation has closed and the plagues will be poured out. This will be the "Blowing of the winds."

"The angels are holding the four winds, that they shall not blow, until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night. Many smiled and disbelieved twenty and thirty years ago when we told them that the Sunday law would be urged upon all the world, and a law be made to compel its observance and force conscience."—R. H., April 28, 1890.

"We may have to plead most earnestly before legislative councils for the right to worship God according

to the dictates of conscience. Thus in His providence God has designed that the claims of the law shall be brought before men in positions of highest authority. But as we stand before these men, we are to show no bitterness of feeling. Constantly we are to pray for divine aid. It is God alone who can hold the four winds until his servants shall be sealed in their foreheads." R. H., Feb. 11, 1904. See Vol. 5, p. 717, last par. G. C., p. 610, par. 3. Vol. 5, p. 453, par. 1. Thus we see when the Testimonies refer to the "blowing of the winds, it is always in connection with the Sunday law. Study this point with care and make sure you grasp the truth of the matter, then hold to it, "though the earth be removed, and though the mountains be carried into the midst of the sea." We must know the truth, and become rooted and grounded, lest we be swept away by the winds of evil doctrine.

Some would have us believe that the holding of the four winds until God's servants are sealed, and which is mentioned in E. W., p. 38, refers to the world war of 1914-18. But what are Christ's teachings concerning wars and rumors of wars, pestilences, famines, and earth-quakes in Matt. 24: 6-9? "See that ye be not troubled; for all these things must come to pass, but the end is not yet . . . . All these are the beginning of sorrows." If these are the beginning of sorrows, what are the real sorrows? Answer—the persecution of God's people. "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake."

The terrible persecution of God's people that comes from the forming of the mark of the beast, the setting up of the image, when Sunday observance is enforced by law,—this is the "great crisis," the "overwhelming surprise" we are to keep our eyes on and to make sure of the necessary preparation. Wars and rumors of wars are not to trouble us, for, "It is his (Satan's) object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God."—G. C., p. 589. The statement in E. W., p. 38, "Hold! Hold! Hold! Hold! till my servants are sealed," refers to the Sunday law,—the "threatening of the blowing of the winds." The two events the testimonies connect together.

We see that this persecution or threatening, when the angels are about to let the winds blow, begins just a short period before the real time of trouble while Jesus is still in the sanctuary. This is the time when the "latter rain" comes to give power to the loud cry, when the "Sabbath is proclaimed more fully."

Note the following statement carefully:

"I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us."—E. W., p. 33. Here the reader is referred to pages 85, 86 for an explanation.

"The commencement of the time of trouble," here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the "latter rain," or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues are poured out."

Let us return and consider for a moment the three points mentioned in the beginning of our study. 1. When our nation's probation is closed, "the angel of mercy is about to depart," but still lingers. 2. "God still has a people in Babylon." 3. At that time "Christ is in the sanctuary."



From the statements in Early Writings quoted above, we understand that "the commencement of the time of trouble," refers to the same time when God's law is made void by the Sunday law, when the angels are commanded to hold the four winds till God's servants are sealed, and that it marks the beginning of the "short period just before the plagues are poured out, while Christ is in the sanctuary." At that time the "latter rain" . . . will come to give power to the loud cry, and God's people who do not "see and keep the Sabbath," but are "still in Babylon," "will come out and endure the persecution with us." These statements are too unmistakably plain to admit of a doubt.

Note carefully that God's people are all gathered out of Babylon as the result of the loud cry, and sealed "while Christ is in the sanctuary."

Points Nos. 9, 10, 11, and 12 are explained in the above statements. See points on circles to the right on chart directly under the Capitol, designating the time of the setting up of the papal Sabbath.

No one knows the day nor hour when the "latter rain," or refreshing spoken of in Joel 2:28 shall come. Neither do we know the day and hour of Jesus coming. They are veiled in secrecy. But we are given signs whereby we may know His coming is near, even at the door, and be ready for Him. So it is with the "latter rain."

"We are not to know the definite time, either for the outpouring of the Holy Spirit, or the coming of Christ."—R. H., March 22, 1892.

"I have no specific time of which to speak when the outpouring of the Holy Spirit will take place; when the mighty angel will come down from heaven and unite with the third angel in closing up the work for this world. My message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning."—R. H., March 29, 1892.

So we do not know the day and hour of the outpouring of the Holy Spirit, but we are given . . . a definite sign whereby we may know it is near. The "commencement of the time of trouble," or the setting up of the papal sabbath, that marks the beginning of the "short period just before the plagues are poured out, while Christ is in the sanctuary," is the time we may look for the "latter rain," or refreshing, to come to give power to the loud voice of the third angel, "which will gather God's people out of Babylon."

#### Sunday Law to Precede "Latter Rain"

Note carefully the message of Rev. 18:1-3.

"I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily, with a strong voice." What did he cry? "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornications, and the kings of the earth have committed fornication with her."

Please note Babylon's condition at the very time the loud cry angel speeds on its way. All the verbs in the present and past tenses, show she had already crossed the boundry line of God's forbearance and her probation had closed.

Persecution, the result of the enforcement of the Sunday Law, is the means God uses "to awaken a decided interest," in the Sabbath question.

"The Lord has permitted the enemy of truth to make a determined effort against the fourth commandment, by this means to awaken a decided interest in that question which is a test for the last days."—Gen. Conf. Bul., 1891, p. 258.

"The controversy for the Sabbath will open up the subject to the people, and an opportunity will be given that the claims of the genuine Sabbath may be presented. Blindness and disloyalty to God so prevail that His law is made void, but the Psalmist says of such a condition, 'It is time for Thee, Lord to work, for they have made void Thy law.'—R. H., Extra, Dec. 24, 1889.

Persecution has always been the "means" of making known the true God. "The persecution that came upon the church in Jerusalem resulted in giving a great impetus to the work of the gospel. Success had attended the ministry of the word in that place, and there was danger that the disciples would linger there too long unmindful of the Saviour's commission to go to all the world . . . to scatter His representatives abroad, where they could work for others, God permitted persecution to come upon them."—Acts of the Apostles, p. 105.

"The wrath of men shall praise Thee," says the Psalmist; "The remainder of wrath shalt thou restrain." God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that otherwise would slumber."—Vol. 5, p. 453.

The Sunday law will stir up the minds of the people and cause them to investigate the truth of the true Sabbath. In the preceding chapter we learned why God permitted His people to go into captivity, under oppression, that the true God might be made known.

"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under the most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from the enemies of the faith."—Vol. 5, p. 463.

But the loud cry will be given and God's people will all be gathered out of Babylon.

In the parable of the ten virgins the "cry" was made at midnight, the darkest hour.

When the papal sabbath is exalted above God's holy Sabbath, it will be the midnight of the world,—the darkest hour in this earth's history. "Darkness shall cover the earth, and gross darkness the people."—Isa. 61:2.

"The noontide of the papacy was the world's moral midnight." "The accession of the Roman church to power marked the beginning of the dark ages. As her power increased, the darkness deepened."—G. C., pp. 55, 60.

So will it be again when Roman principles are incorporated in our national Constitution. It will mark the beginning of the "Roman horrors of the dark ages." As her power increases, the darkness will deepen.

"The great apostasy will develop into darkness deep as midnight, impenetrable as sackcloth of hair. To God's people it will be a night of trial, a night of weeping, a night of persecution for the truth's sake. But out of that night of darkness God's light will shine . . . When 'the earth was without form, and void, and darkness was upon the face of the deep,' 'the Spirit of God moved upon the face of the waters.' And God said, 'Let there be light, and there was light.' So in the night of spiritual darkness, God's word goes forth, 'Let there be light.' To his people He says, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'—C. O. L., pp. 414, 415. When the world has reached its midnight, the loud cry will be given. 'And at midnight there was a cry made.'"

Thus we find that the definite turning of the United States to become a persecutor of God's people will open the way for the loud cry to be given.

"With mighty power the cry is again to be sounded in the large centers of population, Behold the Bridegroom cometh! go ye out to meet Him."—A Call to the Watchman, Aug. 8, 1910.

The parable of the ten virgins "will be fulfilled to the very letter." In the parable as "the waiting five with their freshly trimmed lamps joined the throng and entered the house with the bridal train and the door was shut,"—so will it be when the loud cry goes forth,—Behold, the Bridegroom cometh! It will be those who are ready and waiting that will "go in with Him to the marriage, and the door will be shut." They like those in 1844, will not be present in person at the marriage. . . . but they will understand His work, and will follow Him by faith in His work of judgment. It is in this sense that they are said to go in to the marriage."—See G. C., pp. 427, 428.

"Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."—Matt. 24:44. "Not in the clouds of heaven to find a people asleep."—Vol. 2, pp. 190, 192.

"Go to your rest at night with every sin confessed. Thus we did when in 1844 we expected to meet the Lord. And now this great event is nearer than when we first believed. Be ye always ready, in the evening, in the morning, and at noon, that when the cry is heard, 'Behold the Bridegroom cometh! go ye out to meet Him;' you may, even though awakened out of sleep, go forth to meet Him with your lamps trimmed and burning."—Vol. 9, p. 48.

#### Characters Must Be Spotless to Receive the "Latter Rain"

"I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."

"It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of pentecost."—Vol. 5, p. 214.

Those who have received the fertilizing showers of the early rain, and the rain during the common, ordinary course of the season, will receive in its fullness the "latter rain" or refreshing from the presence of the Lord.

"We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain." "Unless the early showers have done their work, the latter rain can bring no seed to perfection."—T. M., pp. 399, 506.

"Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestation of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—T. M., p. 507.

#### The "Latter Rain"

The holy prophet looking down through the stream of time and beholding a little company who have been cleansed and made ready for the outpouring of the Holy Spirit for the finishing of the work, bears to them the comforting and soul-thrilling message of sins forever pardoned, and the joy of being eternally saved. Note the message:

"Comfort ye, comfort ye my people, saith your God. Speak comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isa. 40:1, 2. When is her iniquity pardoned? "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."—Acts 3:19. O, wonderful thought of sins blotted out, eternally blotted out when the latter rain falls upon God's people. When the Holy Spirit descends in rich measure upon the purified church, it is then "her warfare is accomplished or (appointed time is come), margin, she is no longer the church militant, sinning and confessing, sinning and confessing, but the church triumphant,—gloriously triumphant because of her overwhelming victory over sin, for her sins have been blotted out for eternity. 'Everlasting joy shall be unto them.' Is not this the 'double' she receives for 'all her sins?' See Isa. 61:7 on this verse and Isa. 40:2. Also D. A., pp. 134, 135.

"Let the people of God repent and be converted, that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord."—Vol. 8, p. 103. G. C., pp. 611, 485.

The "latter rain" falls upon the purified church, then, "Clad in the armor of Christ's righteousness she is to enter upon her final conflict. . . . She is to go forth into all the world conquering and to conquer."—P. K., p. 725.

The "latter rain" or refreshing, is the separation of the ten virgins.

In the parable, it was when the cry was sounded, "Behold, the Bridegroom cometh! go ye out to meet him," that the separation of the virgins took place. But the foolish knew not that they were shut out, for they went to buy oil and it was not until they returned and knocked at the door for entrance that they received the unexpected denial. So it will be when the cry shall again be sounded, "Behold, the Bridegroom cometh!" The foolish virgins are not prepared, therefore they will not recognize the manifestation of the Holy Spirit when it descends upon the wise. Their vessels are empty, their lamps are gone out.

"The light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory."—R. H., May 27, 1890. Like the foolish virgins of the parable, they will go on in their blindness till they return and knock at the door for entrance, only to receive the "unexpected denial," "I know you not." Probation will be closed. The door of mercy will be shut.

"We cannot be ready to meet the Lord by waking when the cry is heard, Behold the Bridegroom cometh! and then gathering up our empty lamps to have them replenished."—C. O. L., pp. 413, 414.

"But now when the time has come for them to spring into action, they have the preparation to make."—Vol. 5, p. 715. Now is the time to prepare. Now is the day of salvation.

#### Wise Virgins

"But only those who have withstood and overcome temptation in the strength of the Mighty One will be permitted to act a part in proclaiming this message when it shall have swelled into the loud cry."—R. H., Nov. 9, 1908.

#### Too Late

When the "latter rain" or refreshing from the presence of the Lord shall come, probation will have closed for those who have known the truth, but would not be sanctified through it, but it is still open to the honest in heart who are "still in Babylon."

"The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand still outstretched to save, while the door of mercy is closed to those who would not enter."—Vol. 9, p. 97. "For I say unto you, That none of those men which were bidden shall taste of my supper."—Luke 14:24.

"The Lord pities the world, His vineyard which has not been worked . . . In wrath He remembers mercy. His heart of divine love is full of mercy and tender compassion for the thousands who are in ignorance of the truth."—Special to Ministers, No. 7, p. 61.

There are thousands of God's people "still in Babylon" when the loud cry goes forth. They will be gathered in during that "short period just before the plagues are poured out, while Christ is in the sanctuary," while "the angel of mercy" still waits.

"The great body of Christ's true followers are still to be found in their communion."—G. C., p. 390. "The greater part of the followers of Christ."—G. C., p. 383. "Thousands upon thousands."—G. C., p. 606. Read G. C., p. 604, par. 1.

#### Loud Cry

Isa. 40:1-5, God's people are ready to enter upon their final work—that of giving the loud cry message. They have received the Holy Spirit in its fullness, and their sins have been blotted out. Read D. A., pp. 100, 101; G. W., pp. 54-57. Carefully note the purity and holiness that God requires of the people who are to give the last message of warning to the world. There must be decided reform in our eating, dressing, and daily life. God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people."—Vol. 9, pp. 153, 154.

"One of the highest attainments in the Christian life is to overcome appetite, and with this victory all hope of heaven is vain."—C. T. B. H., p. 206.

"We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification."—Vol. 9, p. 156.

When the people of God are made ready, "the latter rain" descends upon the purified church, then bursting all bounds in a blaze of glory and power, the call of God sweeps the earth. From everywhere they rally to proclaim the last message. This mighty angel joins the third angel in a work of world-wide extent and unwonted power. Surprising the Reformation of the sixteenth century and the glory of 1844, "the work will spread like fire in the stubble." The work will be similar to that on the day of Pentecost." By thousands of voices all over the earth the message will be given, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing fire down from heaven in the sight of men."—G. C., p. 612. Rev. 13:13. Thousands upon thousands in Babylon will hear the call; "Come out of her, my people." "Souls that are scattered all through the religious bodies answer to the call, and the precious were hurried out of the doomed churches as Lot was hurried out of Sodom before her destruction."—E. W., p. 279.

"Men of faith and prayer will be constrained, them, forth declaring the words that God gives again brought sins of Babylon will be laid open."—ourselves, O ye



sins? "The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—all will be unmasked."—G. C., p. 606.

Four pages of thrilling interest follow as the conflict grows closer and sharper. The futile efforts of the ministers to quiet the people. The appeal to civil law, the threatenings, fines and imprisonments of commandment-keepers—all pass in review. In the midst of the storm comes the great opostasy of a large class of believers who will be traitors and bitter enemies to their former brethren. "But notwithstanding the agencies combined against the truth a large number take their stand."—G. C., p. 612.

When the Holy Spirit descends upon God's people, He takes the reins in His own hands. He is Master of the situation. He will manage the work. "Those who have proved themselves unfaithful will not then be entrusted with the flock."—Vol. 5, p. 80. See Eze. 34:9-11.

"Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness."—T. M. and G. W., p. 300.

"God will work a work in our day that but few will anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit than by the outward training of scientific institutions. . . . God will manifest that He is not dependent on learned, self-important mortals."—To Battle Creek Church, June 20, 1882.

"The Lord says, 'I will take illiterate men, obscure men, and move upon them by my spirit, to carry out My purposes in the work of saving souls. The last message of mercy will be given by a people who love and fear Me.'—Review and Herald, Sept. 21, 1905.

"He will use men for the accomplishment of His purpose whom some of the brethren would reject as unfit to engage in the work."—R. H., Feb. 9, 1895.

"He will call men from the plow and from other occupations to give the last note of warning to perishing souls."—Series B, No. 8, p. 28.

"In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them."—Vol. 5, p. 80.

"Under the latter rain, the inventions of men, the human machinery, will at times be swept away; the boundry of man's authority will be as broken reeds, and the Holy Spirit will speak through the human agent with convincing power. . . . the living waters will flow through God's own channel."—R. H., March 4, 1893.

"There will be a series of events revealing that God is Master of the situation. The truth will be proclaimed in clear, unmistakable language. . . . Through most wonderful workings of divine providence, mountains of difficulties will be removed, and cast into the sea. The message that means so much to the dwellers upon the earth, will be heard and understood. . . . Onward and still onward the work will advance, until the whole earth shall have been warned; and then shall the end come."—Vol. 9, p. 96.

"The message will be carried as the midnight cry of 1844, not so much by argument as by the deep convictions of the Spirit of God."—Spirit of Prophecy, Vol. 4, p. 430.

#### How and By Whom the Midnight Cry Was Carried

"Comparatively few ministers participated in the movement."—G. C., p. 368.

"The movement was chiefly among the lower classes, in the humble dwellings that the people assembled to hear the warning. The old preachers. . . . were mostly poor cottagers. . . . was largely committed to humble laymen. Farmers. . . . mechanics. . . . traders. . . . professional men. . . . G. C., pp. 366, 368. The unministers of the message was, to a great extent, world. . . . laymen was urged as an argument against they could w. the plain testimony of God's Word was to come upon tury. "Have any of the rulers or of the

Pharisees believed"?—G. C., p. 380. We are told that history will be repeated.

"Like a tidal wave the movement swept over the land. From city to city, from village to village, and into the remote country places it went, until the waiting people of God were fully aroused."—G. C., p. 400; E. W., p. 238. In the autumn of 1844 about 50,000 withdrew from the churches."—G. C., p. 376. "The Advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be far exceeded by the mighty movement under the last warning of the third angel."—G. C., p. 611; E. W., p. 278.

"When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern; angels will do a work which man might have had the blessing of accomplishing, had they not neglected to answer the claims of God."—R. H., Dec. 15, 1885.

"Thy children shall make haste."—Isa. 49:17. "For He will finish the work and cut it short in righteousness; because a short work will the Lord make upon the earth."—Rom. 9:28. Angels will help finish the work and hurry it through. "The final movements will be rapid ones."—Vol. 9, p. 11.

Thus will the work of the loud cry be carried by men of God's own appointment—by a people who are conformed to His image, whose sins have been blotted out, and through whom the living waters will flow in irrepressible streams, through unobstructed channels. For they will walk in the light proceeding from the throne of God and enjoy constant communication with angels who are their co-workers in the closing work of the gospel message. "It is the union of the Holy Spirit and the testimony of the living witness that is to warn the world."—R. H., April 4, 1893.

Note the simple means by which the first advent of Christ was heralded and the preparation for it. Also the means used in establishing the gospel church.

"With the calling of John and Andrew and Simon, of Philip and Nathaniel, began the foundation of the Christian church. . . . Jesus chose unlearned fishermen because they had not been schooled in the traditions and erroneous customs of their time. They were men of native ability and they were humble and teachable—men whom He could educate for His work."—D. A., pp. 141, 250. Men whom the Jews judged as "unfit for the work."—See D. A., pp. 100, 101, par. 2; p. 132, par. 2; p. 150, par. 4, on the preparation of John the Baptist to be the forerunner of Christ.

#### Persecution the Result of Loud Cry

"The power attending the last warning has enraged the wicked; their anger is kindled against all who have received the message and Satan will excite to still greater intensity, the spirit of hatred and persecution."—G. C., p. 614; E. W., p. 279.

"As the opposition rises to a fiercer height," and "The contest grows closer and sharper," and God's people will not be bribed or turned from their allegiance to Him," Then there will be a law against the Sabbath of God's creation, and then it is that God will do a strange work in the earth."—R. H., March 9, 1886. The "final test" is reached. The crucial moment is come.

Many will be called upon to yield their lives for the truth's sake. See Rev. 13:15, 16. Also Rev. 6:9-11. "The whole world will be stirred with enmity against Seventh Day Adventists because they will not yield homage to the papacy, by honoring Sunday, the institution of this anti-Christian power."—R. H., Aug. 31, 1893. See Vol. 7, p. 182.

"It does not seem possible to us now that any should have to stand alone; but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for His name's sake; and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need then to study the Word of God, that we may know why we believe the doctrine we advocate. We must critically search the living oracles of Jehovah."—R. H., Dec. 8, 1888.

"Said the angel, 'They will be brought into close combat with the beast and his image. Their only hope of

## The Great Outstanding Sign

### CHAPTER III

"Christians should be preparing for what is soon to break upon the world as an overwhelming surprise, and this preparation they should make by diligently studying the Word of God and striving to conform their lives to its precepts."—P. K., p. 626.

"Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition shall be brought against you? If God has ever spoken by me, the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticised. The time that many are now allowing to go to waste should be devoted to the charge that God has given us, of preparing for the approaching crisis."—Vol. 5, p. 717.

"The angels are holding the four winds, that they shall not blow, until the specified work of warning is given to the world. But the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night. Many smiled and disbelieved twenty and thirty years ago when we told them that the Sunday law would be urged upon all the world, and a law be made to compel its observance, and enforce the conscience."—R. H., April 28, 1890.

"Every one must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him."—Vol. 5, p. 214.

"None but those who have fortified the mind with the truths of the Bible, will stand through the last great conflict."—G. C., p. 593.

"A crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us."—Vol. 5, p. 711.

For years the people of God have been warned of the coming crisis. In 1844 God in His great love and mercy sent us this warning through the message of the third angel. "And the third angel followed them, saying with a loud voice, 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.'"—Rev. 14:9, 10.

Those who have received this message and heeded its warnings have been watching developments along these lines at the head of our nation. How quickly the work against which the third angel's message warns us sprung into action. Just a few years from the time this message was given, the student of prophecy could begin to see things taking place in the world that would result in its fulfillment. Strong organizations representing more than a score of religious denominations have been established at the nation's capitol whose chief aim is to influence in the supposed interests of Christianity, all the activities of the government. As a result of their work, such organizations as the National Reform Association, the American Sabbath Union, the International Reform Association, and the Lord's Day Alliance, have flooded both Congress and the State Legislatures with drastic Sunday observance bills. Their chief aim is to Puritanize America. "Since 1888 there has hardly been a session of Congress. . . . when the 'reform' organizations have not had from three to eleven Sunday bills pending."—The Church in Politics. "We have also a more sure word of prophecy whereunto ye do well that ye take heed."

In these days when Higher Criticism and evolution almost sit enthroned, and many strange doctrines of almost every kind abound, how thankful we as a people ought to be for the dear old Bible and the illuminating Spirit of Prophecy,—the only means through which God reveals light and truth.

"Then the king of Syria warred against Israel, and took counsel with his servants, saying, 'In such and such a place shall be my camp.' And the man of God sent unto the king of Israel, saying, 'Beware that thou pass not such a place; for thither the Syrians are come down.' Therefore the heart of the king was sore troubled for this thing; and he called his servants and said unto them, 'Will ye not show me which of us is for the king of Israel? And one of his servants said, 'None, my lord, O King: but Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bed chamber.'"—2 Kings

6:8-12.

"At this time the spiritual endowment of divine grace is not less needful to the church than in apostolic days."—Author's preface of G. C., p. g.

The very things that are taking place before us today are clearly revealed through the Bible and Spirit of Prophecy. God loves, cares, and works for His people now just as He did anciently. How much we should appreciate His wonderful love! How wide awake His people should be.

In Rev. 13:14-16; Isa. 2:2-4; and Micah 4:1-4, is foretold a great religious apostasy that is to take place in the last days just before the seven last plagues are poured out. This religious apostasy is symbolized by great Babylon of Rev. 18:2-4. Let us study, for a time, these references.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, 'Come ye, and let us go up to the mountain of the Lord; to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations and shall rebuke many people and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

The parallel Scripture is found in Micah 4:1-4, and reads the same with the exception of the fourth verse which states: "But they shall sit every man under his vine and under his figtree; and none shall make them afraid: for the mouth of the Lord hath spoken it."

The Scriptures found in Isa. 2:2-4; and Micah 4:1-4 state clearly that the people shall say it, not the Lord. Mountains in Scripture are symbolic of political powers, earthly governments, as shown in Rev. 17:9, 10; and Dan 2:35. "The Lord's house," or "mountain of the Lord" mentioned in Isa. 2: 3, refers to God's true people. "But Christ as a son over his own house; whose house are we."—Heb. 3:6. "The house of God, which is the church of the living God, the pillar and ground of the truth."—1 Tim. 3:15. "My holy mountain."—Joel 2:1. See Zech. 8:3.

"The mountain of the Lord's house" "which shall be established in the top of the mountain" in the last days, spoken of in Isa. 2:2, refers to the fallen churches, an apostate religious power of the last days, which exalts itself to rulership over the other powers, and to whom the nations of the earth give honor. It is "Babylon, the various churches professing the Protestant faith."—G. C., p. 383.

When and where do we find this apostate power established? "In the last days," "in the top of the mountains." That is, this apostate religious power, the Protestant churches of our land, shall be built or founded upon other mountains, — earthly governments. In other words, this apostate religious power will, in the last days be supported by earthly governments,—civil power.

When the Protestant churches of our land shall so dominate the civil power as to make God's law void by enacting a Sunday law, then will the "mountain of the Lord's house," the apostate religious power formed by the Protestant churches of our land, be established in the top of the mountains, ruling at the head of earthly governments.

The boast of this apostate power when she has gained her point is, "I sit a queen and am no widow and shall see no sorrow,"—that is I am no longer as one bereft of power, but I sit and rule like a queen. God is in the Constitution, from henceforth the church shall bear sway. They try to compel all to be Christians by law, for they say, "Out of Zion shall go forth the law." As the result they claim that peace and prosperity shall follow, and "they shall sit every man under his vine and figtree, and none shall make them afraid." They will see in this union a grand movement for the conversion of the world and the ushering in of the long expected millennium."—G. C., p. 588.

Paul says, "For when they shall say Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape."—1 Thess. 5:3.

The work of this apostate power is again brought to view in Isa. 8:9, 10. "Associate yourselves, O ye



people, and ye shall be broken in pieces; and give ear all ye far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand."

This work is being carried on in a very marked measure at the head of our government today in the form of these organizations, and has been going on ever since 1888. The National Reform Association, officered principally by Presbyterian Clergymen, was the first country-wide organization in our day to demand of Congress and other legislative bodies, not only drastic Sunday observance laws, but other religious measures in order to make the United States a Christian Nation, not in fact, but in name.

The Lord's Day Alliance is today the most active of all the "reform" organizations. It has auxiliaries in nearly every state in the Union, and Canada, England, Australia, and other countries which are not only seeking more drastic Sunday legislation each year, but are continually encouraging the arrest of the people who do not observe Sunday in harmony with their Puritanical views . . . the general secretary of the Alliance recently said: "We need more of the spirit and breath of the Puritan in our Sunday laws."—Church in Politics, pp. 13, 21, 23. The Lord's Day Alliance, which was formerly known as the American Sabbath Union, claims to be the organization which is the agency of the churches to appear in legislative halls seeking the enactment of Sunday laws, . . . representing more than 16,000,000 communicant church members. These organizations working with all their might are but the fulfillment of prophecy. Isa. 2:2-4; and Rev. 13:3, 8, designates them as "many people shall say." "All nations shall flow unto it;" "All the world," and "All that dwell upon the earth."

Again they are brought to view in Isa. 30:8-14, and just the work they are doing. Notice carefully. The Lord tells Isaiah, "Now go, write it before them in a table, and note it in a book, . . . that this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the Seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, because ye despise this word, and trust in oppression, and perverseness, and stay thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking shall come suddenly at an instant. And he shall break it as the breaking of a potter's vessel that is broken to pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit."

The same work carried on by these lying, rebellious children is again spoken of in Eze. 13:10-15. "Because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar . . . I will even rend it with a stormy wind in my fury; . . . So will I break down the wall . . . to the ground . . . and it shall fall, and ye shall be consumed in the midst thereof."

So the work of this apostate power "shall be broken in pieces." "There shall not be left in the breaking of it a sherd to take fire from the hearth," but will be broken down "to the ground," and they "shall be consumed in the midst thereof." The work of this apostate power will result in its complete destruction, for Daniel saw "the beast slain" and its body "given to the burning flame."—Dan. 7:11.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake like a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."—Rev. 13:11, 12.

"The application of this symbol admits of no question. One nation, and only one, meets the specification of this prophecy; it points unmistakably to the United States of America . . . The lamb-like horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as "coming up" in 1798. The Christian exiles who first fled to America, sought an asylum from royal oppression and priestly intolerance, and they determined to establish a government upon the broad foundation of civil and religious liberty. The Declaration of Independence sets forth the great

truth that "all men are created equal," and endowed with the inalienable right to life, liberty, and the pursuit of happiness."

The Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation, . . . and "are the secrets of its power." But the beast with lamb-like horns "spake as a dragon," and will do the work of the first beast before it, for its "deadly wound was healed." The "deadly wound" is healed already in the territory where the beast received its wound. Temporal power is again in its possession, and e'er long its Image will be set up in our own country, "when the churches of our land shall unite on such points of faith as are held by them in common," and shall seek the aid of the civil power for the enforcement of her dogmas. "In the movements now in progress in this country to secure for the institutions and usages of the church the support of the State, Protestants are following in the steps of papists. Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she had lost in the Old World."—Spirit of Prophecy, Vol. 4, p. 390.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." In the near future we shall see these words fulfilled, as the Protestant churches unite with the world and the papal power against commandment-keepers. The same spirit which actuated papists in ages past will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God."—Vol. 5, p. 449.

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."—Rev. 13:12. This last and fatal step which prophecy tells us our own beloved country will take, is about to be realized. Signs of its soon coming are appearing thick and fast. Soon the Image will be completed, then we will be plunged into the Roman horrors of the dark ages.

Are we prepared for the soon coming crisis? Prepared or unprepared, we will have to meet it.

#### I

"Heir of the kingdom, O why dost thou slumber? Why are thou sleeping so near thy blest home? Wake thee, arouse thee, and gird on thine armor, Speed, for the moments are hurrying on.

#### II

Stay not, O stay not for earth's vain allurements! See how its glory is passing away; Break the strong fetters the foe hath bound o'er thee; Heir of the kingdom, turn, turn thee away.

#### III

Keep the eye single, the head upward lifted; Watch for the glory of earth's coming King; Lo, o'er the mountain top light is now breaking; Heir of the kingdom, rejoice ye and sing."

The Protestant churches of our land are confederating together through the various organizations who are their appointed agencies, meeting in legislative halls for the purpose of bringing about a national Sunday law, thus repudiating the very principles upon which our government is founded,—notwithstanding the first amendment of the Constitution that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Casting aside the claims of Protestantism,—"The Bible and the Bible only," our beautiful Protestant America, the land of the free and the home of the brave, becomes a persecuting power which will revive the spirit and horror of the Dark ages. She "makes an image to the beast who had a wound by a sword and did live."

"The image to the beast is that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of her dogmas."—G. C., p. 445.

We are told through the Spirit of Prophecy, "When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions, Then Protestant America will have formed an image of the

Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably follow."—G. C., p. 445.

#### Churches and the World Unite

"Through two great errors, the immortality of the soul, and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation for Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this three-fold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—G. C., p. 588.

We see by the foregoing statements that Protestantism, Catholicism, and Spiritualism will unite, and under this three-fold union God's law will be made void by the setting up of the papal Sabbath, which is the first day of the week, instead of God's holy rest day, the true Sabbath, the seventh day of the week.

When Congress passes the Sunday law in honor of the papal sabbath thus making God's law void, she has sealed her doom. Note carefully the following:

"The people of the United States have been a favored people, but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, their measure of guilt will be full, and national apostasy will be registered in the books of heaven. The result of this apostasy will be national ruin."—R. H., May 2, 1893.

"A fearful record now stands in the register of heaven against our land: but the crime that shall fill up the measure of her iniquity is the making void of the law of God."—Spirit of Prophecy, Vol. 4, p. 398.

"By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness . . . So may this apostasy be a sign to us that the limit of God's forbearance is reached; that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."—Vol. 5, p. 451.

"This national apostasy is the signal for national ruin."—Gen. Conf. Bul., 1891, p. 259.

So has it been with every nation in past ages. With Babylon, Media-Persia, Greece, and Rome. When one passed the "boundry line of God's forbearance," it was taken captive by the succeeding one. When our nation that rose so peacefully, and has protected millions from other shores, and claiming "all men are created equal," and granting "liberty of conscience," turns and becomes a persecuting power, and sets up a papal institution, honoring Sunday above God's law and enforcing its observance upon the people, then, she too will have crossed the "boundry line," "disconnected herself fully from righteousness," her doom is sealed, her probation closed. But the angel of mercy still lingers, the divine wrath is stayed a little longer, until all the honest in heart are called out; for God "still has a people in Babylon."

When these are called out, then Babylon receives her punishment of the seven last plagues. She will become so completely annihilated that "there will not be left a sherd to take fire from the hearth, or to take water withal out of the pit." Here the great confederacy of the Protestant churches of our land "shall be broken to pieces." Babylon the Great, both mother and daughters receive the just reward of their wicked deeds, in the seven last plagues, "For in them was found the blood of prophets, and saints, and of all that were slain upon the earth."—Rev. 18:25. "Alleluja; . . . and again they said Alleluja: . . . for the Lord God omnipotent reigneth."

Some may think that this Sunday law will be only for the District of Columbia. But notice carefully the words, "When our nation shall enact a Sunday law."—Vol. 5, p. 712. "When its legislators . . . will by a national act."—Spirit of Prophecy, Vol. 4, p. 410. So no matter how small a field this step covers, it is the nation speaking. "The speaking of the nation is the action of its legislative and judicial authorities."—G. C., p. 442.

The passing of the Sunday law is the very sign pointed out in prophecy and the one for which we have long been watching.

"Protestantism will in this act join hands with popery."—Vol. 5, p. 712. Through two great errors, "Sunday sacredness," and the "immortality of the soul," Satan cements the whole world together in one great body, under the papal head.

This is the national apostasy of the greatest and most favored nation on the earth, as forsaking the heaven-born principles of religious freedom, she turns back to the hateful paths of a despotism as cruel and un-Christian as the papal model she images, and which for over 1000 years have tortured the bodies of dissenters.

When papal principles are incorporated in our national Constitution, "They are plunging into the Roman horrors of the dark ages."—R. H., Dec. 11, 1888.

At this stage of the issue, Babylon's fall is complete. She has "become the habitation of devils and a cage of every unclean and hateful bird."—Rev. 18:2.

#### Other Nations Will Follow Her Example

"As America, the land of religious liberty, shall unite with the papacy in forcing the consciences of men to honor the false sabbath, the people of every country on the globe will be led to follow her example."—Vol. 6, p. 18.

"Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor all the divine precepts."—Signs of the Times, Feb. 22, 1910.

The passing of the Sunday law is the great outstanding sign to God's people. Here many points of vital importance are focused. It would be well to examine them at this time and to keep them fixed in our minds as we watch their developments.

On your chart directly under the capitol are 14 circles containing these points. Note them as you study.

No. 1. The three-fold union. Apostate Protestantism, Catholicism, and Spiritualism unite. Through two great errors, immortality of the soul, and Sunday sacredness, Satan cements the whole world together in one body under the papal head. See G. C., pp. 588, 589.

No. 2. "The image to the beast." When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image to . . . the Roman hierarchy."—G. C., p. 445.

"But in the very act of enforcing a religious duty by secular power, the churches themselves form an image to the beast."—G. C., p. 649.

No. 3. "Restores power to papal beast." "In the movements now in progress in this country to secure for the institutions and usages of the church, the support of the State, Protestants are following in the steps of papists. Nay more, they are opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World."—Spirit of Prophecy, Vol. 4, p. 390.

"Protestants will work upon the rulers of the land to make laws to restore the ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. Roman Catholic principles will be taken under the care and protection of the State."—R. H., June 15, 1897.

"The image is made to the first or leopard-like beast, which is the one brought to view in the third angel's message."—Spirit of Prophecy, Vol. 4, pp. 277, 278.

Rev. 14:9. "The beast mentioned in this message, whose worship is enforced by the two horned beast, is the first, or leopard-like beast of Rev. 13—the papacy."—G. C., p. 445, par. 3. Read carefully.

The beast mentioned in the third angel's message (Rev. 14:9) is the identical beast of Rev. 13:1-10, the papacy, and the worship of the papal beast is enforced by the two horned beast or Protestantism. So the worship of the papal beast is restored through the Protestants of the United States, represented by the two horned beast of Rev. 13:16, 17.

"There is one pointed out in prophecy as the man of sin. He is the representative of Satan. . . . Here is Satan's right hand man ready to carry on the work that Satan commenced in heaven; that of trying to amend the law of God. And the Christian world has sanctioned his efforts by adopting this child of the papacy—the Sunday institution. They have nourished it and will continue to nourish it, until Protestantism shall give the hand of fellowship to the Roman power."—R. H., March 9, 1886.

So we sadly learn the terrible truth that, "The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this three-fold union, this country will



follow in the steps of Rome in trampling on the rights of conscience."—G. C., p. 588.

So the papal beast regains its power and worship through Protestantism. "How hath the faithful city become an harlot?" No wonder Inspiration brands these churches as the daughters of an harlot. No wonder the prophet John after beholding the iniquitous work of this power cries out the warning, "Woe to the inhabitants of the earth and sea! For the devil is come down unto you, having great wrath, because he knoweth he hath but a short time."—Rev. 12:12; 2nd Thess. 2:9.

Points Nos. 4 and 5 have already been considered in this chapter.

No. 6. "The last act in the drama." "The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in the place of the Bible Sabbath, is the last act in the drama."—Vol. 7, p. 141.

No. 7. "As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal Sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains."—Vol. 5, p. 464.

No. 8. "Modern Israel goes into captivity." Many pages might be written on this subject, but for lack of space the reader is referred to Vol. 5, pages 454, 457, 463. Study these pages diligently that the lesson may be well learned. Note carefully why the Lord called ancient Israel out and separated them from the world, and why He permitted them to go into captivity. Note the question asked on page 456, last few lines. "Shall we let the history of Israel be repeated in our experience? Shall we, like them, squander our opportunities and privileges until God shall permit oppression and persecution to come to us? Will the work which might be performed in peace and comparative prosperity be left undone until it must be performed in days of darkness, under the pressure of trial and persecution? Then again on page 463, par. 2, we find that we as a people have not met God's requirements any better than did ancient Israel. "The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances."

Of this same time we read, "In this time of peril the followers of Christ are to bear to the world the warning of the Lord's second advent; and a people are to be prepared to stand before Him at His coming."—Author's preface to G. C., pp. f, g.

"With pity and tender compassion, with tender yearning, the Lord is looking upon His tried and tempted people. For a time the oppressors will be permitted to triumph over those who obey all God's commandments."—R. H., Feb. 11, 1904. See also P. K., pp. 254, 255, 297, 417, par. 1.

"The professed Protestant world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony. Here the great crisis is coming upon the world."

"The Scriptures teach that popery is to regain its lost supremacy, and that the fires of persecution will be rekindled through the time-serving concessions of the Protestant world."—Gen. Con. Bul., 1891, p. 257.

Rome, for a short time, will reign supreme in the world. The setting up of the papal Sabbath marks the beginning of modern Israel's captivity. Their release will be made clear in the chapter on "The Time of Trouble."

Points 9, 10, 11, 12, will be considered in the succeeding chapter.

No. 13. "Time for the marvelous working of Satan and that the end is near." "But as the church approaches her final deliverance, Satan is at work with greater power. He comes down 'having great wrath, because he knoweth he hath but a short time.'—Rev. 12:12.

"He will work with all power and signs and lying wonders."—2 Thess. 2:9.

"And all the depths of Satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages, will be brought to bear against God's people in the final conflict."—Author's preface to G. C., p. f.

"I saw that the saints . . . must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved friends and relatives, who will declare to them the Sabbath has been changed, also other unscripural doctrines. They

will do all in their power to excite sympathy, and will work miracles before them, to confirm what they declare."—E. W., p. 87.

"The counterfeit is perfect."—G. C., p. 552, par. 2. Satan "will present his temptations to men in a manner to pervert the senses."—G. C., p. 554, center of page.

"Communications from the spirit world will declare that God has sent them to convince the rejectors of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God."—G. C., p. 591, par. 1.

"This Bible text will be quoted to us. 'Let every soul be subject to the higher powers. The powers that be are ordained of God.'—R. H., Jan. 1, 1889.

"The question is asked, 'Shall we not obey the powers that be?'—yes, when they are in harmony with the higher powers that be!"—R. H., April 15, 1890.

"So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures."—G. C., p. 593.

"As the crowning act in the great drama of deception, Satan himself will personate Christ . . . he claims to have changed the Sabbath to Sunday, and commands all to hallow the day . . . He declares that those who persist in keeping holy the seventh day are blaspheming his name . . . This is the strong, almost overmastering delusion."—G. C., p. 624. See also page 560.

"If it were possible they shall deceive the very elect." "Behold, I have told you before."—Matt. 24:24, 25.

No. 14. "And I saw three unclean spirits like frogs." When the Lord, in 1844, sent those wonderful soul-stirring messages, known as the three angels' messages of Rev. 14: 6-12, to prepare a people for His coming, Satan also was astir to prepare a people to assist him in his final effort to deceive the world. He began his work of deception in 1848, through Spiritualism in the family of John D. Fox, in Hydesville, near Rochester, New York.

Mr. Mompesson, two centuries before, had already observed a similar phenomenon. Glanville had verified it. So had Wesley and his children. So we have seen, and others. In these cases the matter rested there, and the observation was not prosecuted farther. The spark had been ignited,—once at least two centuries ago; but it had died each time without effect. It kindled no flame till the middle of the nineteenth century. How carefully and surely Satan worked to get his subjects, they now number into the millions. Spiritualism "has made its way into scientific circles, invaded churches, and has found favor in legislative bodies, and even into courts of kings."—G. C., p. 556.

When the Sunday law is passed, these evil spirits will muster their forces in grand array, for "the time has come for the marvelous working of Satan, and the end is near." Papists who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded . . . the multitude from the least to the greatest, give heed to these sorceries, saying, 'This is the great power of God.'—G. C., pp. 588, 624.

"Satan has long been preparing for his final effort to deceive the world. . . . Little by little he has prepared the way for his master-piece of deception in the development of Spiritualism."—G. C., p. 561. Read whole chapter.

"The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception and urge them on to unite with Satan in his last struggle against the government of heaven."—G. C., p. 623. Read also pages 588, 603, 604, 586 and 587.

What is the government of heaven, "but God's church." "A crisis is to be revealed in the great and prolonged controversy in the government of God on earth."—To Elder Olson, Feb. 18, 1892.

"The world is filled with storm and war and variance. Yet under one head—the papal power—the people will unite to oppose God in the person of his saints."—Vol. 7, p. 182.

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."—Rev. 12:17.

"Then, O my Lord prepare,  
My soul for that great day;  
O wash and cleanse me in His blood,  
Wash all my sins away."

eternal life is to remain steadfast. Altho their lives are at stake, they must hold fast the truths' . . . Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."—E. W., p. 254.

The saints at this time will need patience and faith. Now is the time to develop these attributes. "Let patience have her perfect work" now. Let us prove God's promises now, by trusting Him in the dark as well as in the light. We will need them then, for "every soul will be tested," none can slip by on another's experience.

"It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal." "The conflict right upon us will be the most terrible ever witnessed." "All the depths of Satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages, will be brought to bear against God's people in the final conflict . . . That which has been, will be, except that the coming struggle will be marked with a terrible intensity such as the world has never witnessed."—G. C., p. 622; Vol. 6, p. 407; Author's preface of G. C., pp. f, g, in the 1888 edition.

It will take Paul's religion to pass through Paul's experience.

"In the great crisis through which they are soon to pass, they will become better acquainted with the experience of Paul . . . Before the warfare shall be ended and the victory won, we as a people are to experience trials similar to those of Paul."—Life of Paul, p. 251. Read 2 Cor. 11 and note the trials Paul experienced.

Dear reader, "Have we that zeal, piety, and devotion that will enable us to stand firm through the last conflict? Are we studying God's Word daily and striving to conform our lives to its precepts? We have only a very short time left to get ready. "The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not shrink though severely tried."—G. C., p. 621. Do we find time each day to pray earnestly for His blessing or are we merely "seeking" Him? Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it."—G. C., p. 621. The "seekers" will not find an entrance, only the "strivers."

"Throughout the land the papacy is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated."—Vol. 5, pp. 449, 450; G. C., p. 581.

"The tender mercies of this power will be displayed in prison cells and dungeons . . . Are we preparing our children for the great crisis? Are we preparing ourselves and our households to understand the position of our adversaries, and their modes of warfare? Are our children forming habits of decision, that they may be firm and unyielding in every matter of principle and duty."—R. H., April 23, 1889.

"It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels there will be constant communication between heaven and earth. And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the elect."—Vol. 9, p. 16.

"He will come personating Jesus Christ, working mighty miracles, and men will fall down and worship him as Jesus Christ. We shall be commanded by law to worship this being whom the world will glorify as Christ."—R. H., Dec. 18, 1888.

"Satan and his angels will appear on the earth as men, and will mingle with those whom God's Word says, 'Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.'—To Brother Farnsworth, July 14, 1903. See 1 Tim. 4:1-4, and compare with E. W., p. 87.

#### Harvest-Time

"The field," Christ said, "is the world." But we must understand this as signifying the Church of Christ in the world. This parable is a description of that which pertains to the kingdom of God, His work for the salvation of men, and this work is accomplished through His church. True, the Holy Spirit has gone out into

the world; everywhere it is moving on the hearts of men; but it is in the church that we are to ripen for the garner of God . . . the tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time."—C. O. L., pp. 70, 72.

"When the wheat comes to its full growth and development, and because of its character when ripened, it will be fully distinguished from the tares . . . There are evils existing in the church and will be until the end of the world . . . but it would do more harm to weed out the tares . . . than to leave them alone . . . The time of harvest will fully determine the character of the two classes . . . The work of separation is given to the angels of God, and not committed into the hands of any man."—T. M., pp. 46, 49. Study carefully the whole chapter, and it will be made plain that we are not to separate from the church, but to await God's time. He will do that work. See D. A., p. 717, par. 1, and note how Jesus dealt with Judas. "He" even "endowed him with power to heal the sick and cast out devils," knowing his life and what the outcome would be. Jesus allowed Judas to develop his character. So it is with the tares in the church. God will do the separating when the time comes for it to be done.

As the wheat develops its full growth among the tares in the field, so are Christians to develop Christ-like characters among the tares in the church. When the Holy Spirit is poured out, then will be seen the difference between him that serveth God and him that serveth Him not.

"When the law of God is made void, the church will be sifted by fiery trials, and a larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils."—Gen. Con. Bul., 1891, p. 257.

"In this time the gold will be separated from the dross in the church . . . many a star that we have admired for its brilliancy will then go out in darkness . . . chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat . . . When multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ."—Vol. 5, p. 81.

"Standard after standard was left to trail in the dust, as company after company . . . joined the foe."—Vol. 8, p. 41.

"To stand in defence of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test."—Vol. 5, p. 136.

"Thy destroyers and they that made thee waste shall go forth of thee . . . and they that swallowed thee up shall be far away."—Isa. 49:17, 19. Praise the Lord! The church will be rid from the filth and slime that has so long tarnished her purity. The long looked for and much sought after day will come. The pure gold will be separated from the dross, when the time comes, by One that will not mistake between the wheat and tares. Now is not the time to separate ourselves from God's church, dear reader, but as the wheat in the field patiently grows and ripens for the harvest, so let us wait with patience in the church where God has called us "to grow and ripen for the kingdom of God."

The harvest, which is the end of probationary time, is the time the wheat and the tares in the church will be separated.

#### Persecution by False Brethren

"And ye shall be betrayed both by parents, and brethren, and kinsfolk and friends; and some of you shall they cause to be put to death."—Luke 21:16-19. "This prophecy has been fulfilled in a marked manner . . . and it will be again fulfilled in a more marked manner."—A. A., p. 84. Read Rev. 6:9-11 carefully. Rev. 13:13-15; T. M., p. 473, last three lines of par. 1; D. A., p. 354. Study these references well.

"Fearful is the issue to which the world is to be brought."—G. C., p. 604.

"Wherefore, behold I send unto you prophets and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city." "This prophecy was literally fulfilled by the Jews in their treatment of Christ and of the messengers whom God sent to them. Will men in the last days follow the example of these whom Christ sent?" This refers to false brethren who come and greet the faith. Note the following: "They are not relieved by death, they have not as yet carried out their work, the God because of that



marked their course of action both before and after the Minneapolis meeting, they will fill up to the full the deeds of those whom Christ condemned when He was upon the earth."—T. M., p. 79.

Terrible will be the persecutions waged against God's people. "These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren. This day is just before us."—Vol. 5, p. 463.

"They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before courts to answer for their faith; these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them."—G. C., p. 608. We may expect all this from the false brethren at that time. Judas delivered Christ to death. So did the Jews. "The disciple is not above his master, nor the servant above his lord."—Matt. 10:24.

"There shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done." "Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches."—Isa. 24:13; 17:6. When the separation takes place in the church, only a few remain, but they will be genuine. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."—Isa. 4:2. "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isa. 62:3. God will exhibit to the world His people. His righteousness in them will "go forth as brightness, and the salvation thereof as a lamp that burneth." They will arise and shine, for they will be the perfection of beauty in that day. Kings will be attracted by the brightness, and the abundance of the sea shall be converted to God, and His people shall be called "the city of the Lord, the Zion of the Holy One of Israel."

The church will mourn over the children she has lost, but in her weeping she is bidden to "Lift up thine eyes round about, and behold: All these gather themselves together, and come unto thee . . . for thy waste and thy desolate places . . . shall even now be too narrow by reason of the inhabitants . . . The children which thou shalt have after thou hast lost the other, shall say again in thine ears, the place is too straight for me: give place to me that I may dwell . . . Then thou shalt say . . . who hath begotten me these, seeing I have lost my children, . . . and who hath brought up these? . . . I was left alone; these, where had they been?"—Isa. 49:18-21.

"And they shall spring up among the grass, as willows by the water courses."—Isa. 44:4. See also Isa. 54:1-3.

"Who are these that fly as a cloud, and as the doves to their windows?"—Isa. 60:8. "Chaff like a cloud"

will go out of the church, and wheat like a "cloud" will come in. The weary, sinsick souls will turn to their God as "doves" wend their way home to their "windows." See Isa. 60:1-11; 66:12, 20.

The places made vacant by the apostates will be filled by the children God "still" has "in Babylon." Thousands will come in. "Tribe after tribe join the Lord's army."—Vol. 8, p. 41. "I will surely gather the remnant of Israel; . . . they shall make a great noise by reason of the multitude of men."—Micah 2:12. All will be gathered in during the loud cry.

"In the transformation of character, the casting out of evil passions, the development of the sweet graces of God's Holy Spirit, we see the fulfillment of the promise, 'Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.' We behold life's desert rejoice and blossom as the rose." G. W., p. 516, 1915 edition. See Isa. 55:11-13. Compare with Isa. 40:3.

It is thus the wheat and the tares are separated by the fiery trials brought on by the loud cry. "The shaking of God blows away multitudes like dry leaves."—Vol. 4, p. 89.

"The great final test comes at the close of human probation."—C. O. L., p. 412.

"An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received the seal of God."—G. C., p. 613.

#### 144,000

"And I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."—Zeph. 3:12.

"And the rest of the trees of the forest shall be few, (margin, number) that a child shall write them."—Isa. 10:19.

"Fear not, thou worm Jacob, and ye men of Israel: (margin, few men) I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh mountains, and beat them small, and thou shalt make the hills as chaff."—Isa. 41:14, 15.

By God's own mighty power through His chosen few He will cause them to triumph gloriously . . . over the nations who have trodden under foot His holy law. The Israel be "few" in number that the world will regard them as insignificant as a "worm" whose life can be snuffed out in a moment, God will make them a new threshing instrument having teeth, and the nations shall be brought low. The lesson is, God will use simple means to accomplish great things. He shall be known as the God who created the heavens and the earth, the One whose predictions come to pass.

The 144,000 will be discussed in the following chapter.



## The 144,000—Who Are They?

### CHAPTER V

"And I looked, and lo, a Lamb stood on Mount Zion, and with Him . . . them that had gotten the victory over the beast and his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."—Rev. 14:1; 15:2.

Here is a company composed of 144,000 souls who have gone through the greatest test man has ever been called upon to endure for Christ's sake. The deep suffering of sorrow, anxiety, and anguish they have passed through in the "final test" brought upon the world, cannot be described by mortals. But they have triumphed gloriously, for it is said of them, "that they have gotten the victory over the beast and his image, over the mark and number of his name."

#### When the Sealing is Done

"And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."—Eze. 9:3, 4, 11.

From these verses we learn that this sealing work of the 144,000 is done after the "glory" has departed from between the cherubim, and has gone to the door of the sanctuary, while Christ still holds the censor, until "the man in linen reported the matter saying, 'I have done as thou hast commanded me.' Then Jesus throws down the censor."

Speaking of this same sealing work, we find in E. W., p. 279, the following: "I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth, and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censor. He raised his hands, and with a loud voice said, 'It is done.' Probation is then closed."

"Hold! Hold! Hold! Hold! until my servants are sealed" is the message sent to the angels who are holding the four winds, but were about to let them go; at the time of the setting up of the papal Sabbath. The "latter rain" and loud cry followed which gathered God's people out of Babylon. Then came the "final test," and all who have proved themselves loyal to the divine precepts have received "the seal of the living God."—G. C., p. 613.

All "who refused the mark of the beast and his image" received "the mark of deliverance."—Vol. 5, p. 451. This sealing work is done "In the closing work of the church, in the sealing time of the 144,000."—Vol. 3, p. 267. The beloved John who was in holy vision declared, "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

The full number get the victory. They cannot get the victory until they are tested, and they cannot be tested, until every soul is warned, who is living at that time. Note carefully the following testimonies: "The decree is not to be urged upon the people blindly. Every one will have sufficient light to make his decisions intelligently."—G. C., p. 605.

This light will be given them during the loud cry, while the winds are being restrained, for, "the light of this angel penetrated everywhere," as he speeded on his way with his message, "Babylon is fallen, is fallen."—See E. W., p. 277.

"And it is not until this issue is plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive the mark of the beast."—G. C., p. 449.

"But when Sunday observance shall be enforced by law, and the world be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, . . . he is worshiping the beast and his image."—G. C., p. 449.

"With this issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment, receives the mark of the beast."—G. C., p. 604.

"The seal of God" and "the mark of the beast" are impressed at the same time, that while the world receives "the mark of the beast," the 144,000 receive "the seal of God."

"While one class by accepting the sign of submission to earthly powers, receives the mark of the beast, the other choosing the tokens of allegiance to divine authority, receives the seal of God."—G. C., p. 605. The sealing of the 144,000 is done after the "image" is formed, and after all God's people are gathered out of Babylon, at the time of the "final test," just before probation closes. This "mark" or "seal" is found in E. W., p. 15, which reads thus: "The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus new name." Only one of these words—God—is found in the Sabbath commandment. It is very evident that the seal of the 144,000 includes much more than the keeping of the Sabbath. Seventh Day Baptists and many Jews keep the seventh day. It includes the perfection of Christ's character. "Are we seeking to attain to the perfection of His character? When God's servants reach this point they will be sealed."—Bible Training School, July, 1911.

Only 12,000 out of each tribe receive this seal. It is like completing a letter and placing it in the envelope and addressing it to its destination. The saints have reached perfection, they are complete in Him. "The indelible mark of God is upon them . . . The Lord has shut them in. Their destination is inscribed—God, New Jerusalem."—T. M., p. 446.

These statements plainly teach that the dead to not be numbered with the 144,000. The company of rection takes place at the beginning upon every plague. Read carefully G. C., pp. 63, her assemblies, candidate for the 144,000 company, one of a flaming the "final test," get the victory over the be a defence. image. To be one of this company, meadow in the victory over sin, sickness, and death. Tye, and for ceive a special preparation as will be set, 4:5, 6. completion of this chapter.

Let us consider at this time the meaning "when the 'translate,' that we may know beyond all against the truth concerning this much discussed subje

#### "Translate"

"To remove to heaven without a natural death." Webster's New International Dictionary, (enced. In remove or carry to heaven without seeinaw another Century Dictionary and Encyclopedia. "Angels hav-to remove or carry to heaven as a human bes filled up natural death."—New Standard Dictionary,ns, but he

Bible Definition the Bible can we find "great and marvelous" "Enoch was translated that, "great and marvelous"—Heb. 11:5. In the third verse of this 144,000 who have passed

Spirit of Proig this ascription in their "Had not the life of Ms and the Lamb, saying, one sin, in failing to give Thy works, Lord God Al-water from the rock at K Thy ways, Thou King of the promised land, and Will be one of the greatest heaven without seeing witness.

"Said the angel,as filled with consternation and dis-of the seven last the scene, for it is a condition be-remain upon the eame of trouble, such as never was of Jesus."—Vol. 1, nation," and under Inspiration he be translated. Deat all men may be warned and es-lation. lamities. He says, "Hear this, ye

These definitions are all ye inhabitants of the land. heaven and earth. No days, or even in the days of search. our children of it, and let them

their children another gener- Elijah a Typand on, O inhabitants of the "Elijah was a type of rations upon whom they are on the earth at the time of escape these fearful judg-and who will be 'changed,er recorded the like. Only ling of an eye, at the last death . . . and there stocoisome and greivous sore," who at the close of this earimbedded, and corrupting from mortal to immortal, not relieved by death, for without seeing death."—P. Kag its work, the record taste of death, neither will the God because of their



representative of those who shall be thus translated." The 144,000 are referred to in 1 Cor. 15:52; and 1 Thess. 4:15-17.

Referring to the 144,000, G. C., p. 649, states, "These; having been translated from the earth, from among the living." The saints who are raised in the partial resurrection cannot be translated, for they have "tasted" death. Moses could not be translated for he experienced death. He was resurrected, and is a type of the resurrected saints. See P. K., p. 227. Read carefully G. C., p. 649 and you will see that the 144,000 go through all the plagues.

#### Their Preparation

It is of vital importance that we should know in regard to the 144,000. It is needful to know that we may make the necessary preparation. We are told to "strive with all our power to be among that number." "Those whom the Lamb shall lead by the fountains of living waters, and from whose eyes He shall wipe away all tears, will be those now receiving the knowledge and understanding revealed in the Bible, the Word of God. Let us strive will all the power God has given us to be among the 144,000."—R. & H., Mar. 9, 1905. See also Rev. 7:17.

Is it not essential to know in regard to the 144,000? If not, why should we strive with all our might?

#### How We Are to Strive

"The peculiar people whom He is purifying unto Himself, to be translated to heaven without seeing death, should not be behind others in good works. In their efforts to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, they should be as far ahead of any other class of people on the earth as their profession is more exalted than that of others."—Vol. 1, p. 487. Read carefully the abundance and His people living with all our God-given powers to the Zion of the

The church we seeking for His fullness, ever reaching lost, but in her higher, trying to attain to the perfection eyes round about? When God's servants reach this selves together, will be sealed in their foreheads. The re- and thy descent will declare, 'It is done.' They will be narrow by re Him whose they are by creation and e- which thou Bible Training School, July, 1911. should be a continual effort to imitate the thou shalt expect soon to join, namely, angels of God, ing I have not fallen by sin. The character should be words without guile; and thus should we up these? step by step, until we are fitted for trans- they been? ol. 1, p. 216.

"And they who come up to every point, and stand every willows by overcome, be the price what it may, have Isa. 54:1-3. counsel of the True Witness, and they will "Who are "latter rain" and thus be fitted for trans- to their wipol. 1, pp. 187, 188.

are distrustful of self, and are humbling and purifying themselves by are receiving the heavenly seal of God in their fore- es forth and the stamp is will remain spotless for

the mind to delight in es who can be translated the purity and trans- 267.

the diet should be ins and fruits pre- atural condition as e table of all who tion to heaven."— Also Vol. 1, p. 486,

of the Redeemed Host redeemed host that stand and the Lamb, clothed in overcoming, for they have ou."—Vol. 5, p. 215.

at the saints the dead; for the experience them, professing r the whole world. See P. es, who will decla old the law and the Sabbath hanged, also other of the ages. They have all

the physical and spiritual forces of the enemy concentrated upon them. They will have the death decree pronounced upon them by the nations. They must stand without a heavenly Mediator. They will see the whole world devastated by evil elements and plagues. Will stand without fault before God. Will have a preparation fitting them for translation. Not one can die or be put to death. They will be a vegetarian people. They will see the whole world at war—nation against nation. They will see the destruction of multitudes of human beings. They will see signs and wonders beyond comprehension. They will witness manifestations of evil spirits sufficient to appall the strongest heart. They will see judgments tremendous in their scope—whole seas and oceans of blood. They will pass through untold fear and suffering. They will experience an outpouring of divine power never before equalled. They will do a work limited only by the bounds of the earth. They will meet evil spirits in human form, counterfeiting dead friends and relatives. They will live in a day of wide-spread disease and death. They will meet erroneous teachings of every kind—even in the church. They will be betrayed by friends and relatives. Every one will have to stand alone. They will see the Bible ridiculed and repudiated on every side. They have a tremendous work to do in a short time. This company is made up of representatives of every nation, and kindred, and tongue, and people. They get the victory over sin, sickness, and death.

Ample light is given concerning the 144,000, and we need not be in doubt. The truth on this subject is clearly revealed, and all we need to do is to study the Word for ourselves, and the promise is we shall understand.

Some believe Sister White will be included in the above number, as she uses the pronoun "we," "us," and "our," in her writing about them. In 1 Thess. 4:17, Paul uses the same pronoun "we" in writing on the translation of the saints. But we know Paul will not be numbered among them. It is contrary to his expectations and teachings, for in writing to Timothy he said, "For I am now ready to be offered, and the time of my departure is at hand. . . . Henceforth there is laid up for me a crown of righteousness which the Lord . . . shall give me at that day."—2 Tim. 4:6-8.

Paul tasted of death, therefore cannot be numbered among the 144,000. He is not living at the time when the "final test" will be brought upon God's people, still he used the pronoun "we," just as Sister White did, but she will be accorded the privilege of going with this special company, but not to be numbered with them. In holy vision the angel said in reply to her request, "You must go back, and if you are faithful, you, with the 144,000, shall have the privilege of visiting all the worlds and viewing the handiwork of God."—E. W., p. 40.

It is rumored that Sister White made a statement that the dead will be included among the 144,000. This is absolutely contrary to her own teaching as well as to that of the Bible. Our watchword is "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:20.

"We have a more sure word of prophecy where unto ye do well that ye take heed." God's Word is more sure than any of our senses. We cannot depend on what we hear, or see—only upon what we know God's Word declares. It's our only guide, it's our only foundation.

"And now to all who have a desire for truth I would say, 'Do not give credence to un-authenticated reports as to what Sister White has done, or said, or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said.'—Vol. 5, p. 696.

We are told repeatedly to search the Word for ourselves. To know for ourselves. "The mind that depends upon the judgment of others, is certain, sooner or later to be misled."—Ed., p. 231.

When probation closes the 144,000 will have been sealed and prepared for the time of Jacob's trouble—the seven last plagues. They are clothed in the panoply of heaven, shielded and protected by angels of God. They are still in "captivity" and must experience more of the furnace heat. "They must drink of the cup and be baptised with the baptism." They are not only to be purified, but "made white and tried."

## The Time of Trouble and the Seven Last Plagues

### CHAPTER VI

"And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. 12:1.

When our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out."—E. W., p. 36.

"When He leaves the sanctuary, . . . the restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent . . . Satan will then plunge the inhabitants of the earth into one great final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old."—G. C., p. 614.

"Men cannot discern the sentinel angels restraining the four winds that they should not blow until the servants of God are sealed; but when God shall bid His angels loose the four winds, there will be such a scene of strife as no pen can picture."—Vol. 6, p. 408.

From the time Sunday observance is enforced by law, until human probation closes, the winds will be restrained till the work is finished, and the saints sealed. Then God bids the angels loose the winds that they may blow. Probation closes and plagues follow.

But it is written, "Thy people (144,000) shall be delivered, every one that shall be found written in the book." "Written among the living in Jerusalem." Those on whom "the man in linen" places His mark. To this little "sighing and crying" company who have been cleansed and purified from the filth of sin and baptised with the Holy Ghost, who have withstood the dragon and his host and come forth victors over the beast and his image, Jesus says, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."—Isa. 26:20.

"What are the chambers in which they are to hide? The protection of Christ and holy angels."—Missionary Sketches, p. 158.

Through the ministration of the angels the saints will be protected in the time of trouble. Their trials are not yet ended. "Even after the saints are sealed with the seal of the living God, His elect will have trials individually. Personal afflictions will come; but the furnace is closely watched by an eye that will not suffer the gold to be consumed."—T. M., p. 446.

The saints are still in captivity during the plagues. "The time of trouble will be a fearful ordeal for God's people." "But it is the time for every true believer to look up, and by faith he may see the bow of promise encircling him."—G. C., p. 633.

"Let none be discouraged in view of the severe trials to be met in the time of Jacob's trouble . . . The time of trouble is the crucible that is to bring out Christ-like characters. It is designed to lead the people of God to renounce Satan and his temptations. The last conflict will reveal Satan to them in his true character, that of a cruel tyrant, and it will do for them what nothing else could do, uproot him entirely from their affections."—R. H., Aug. 12, 1884.

It seems that the saints would have lost any affection they may have had for Satan ere this time is reached, but even the angels had not understood his terrible work of deception of four thousand years until the climax was reached at the cross. We read in D. A., p. 761, "Satan saw that his disguise was torn away. His administration was laid open before the unfallen universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume he could no longer await the angels as they came from the heavenly courts—the last link of sympathy between Satan and the heavenly world was broken." See also page 693, par. 3.

This time of trouble is the Gethsemane the children of God must experience. "Day and night they cry unto God for deliverance," but "they must drink of the cup,

and be baptised with the baptism." The very delay, so painful to them, is the best answer to their petitions. As they endeavor to wait trustingly for the Lord to work, they are led to exercise faith, hope, and patience, which have been too little exercised during their religious experience."—G. C., p. 631. They will learn that "That no flower can bloom in paradise that has not been transplanted from Gethsemane."

"The Lord permits Satan to try them to the utmost . . . the assaults of Satan are fierce and determined, his delusions are terrible; but the Lord's eye is upon his people, his ear listens to their cries. Their affliction is great, the flames of the furnace seem about to consume them; but the Refiner will bring them forth as gold tried in the fire. God's love for His children during the period of their severest trial is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the furnace of fire; their earthliness must be consumed that the image of Christ may be perfectly reflected."—G. C., p. 621.

The saints are not only to be "purified," but they must be "made white and tried."

When the people of God emerge from the fiery furnace experience during the time of trouble, they will better understand the terrible enormity of sin and will think upon Satan with horror. They will see him in his true character. He will be entirely uprooted from their affections, the last link of sympathy will be broken, and never will sin be any more.

But notwithstanding all these afflictions they are to pass through, the promise to this little company of faithful souls is, "The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from heat, and for a place of refuge, and for a covert from storm and from rain."—Isa. 4:5, 6.

Above and round about God's tried, abused, and persecuted people who are the reflection of His "glory" will be stretched a covering of His protecting care—a "defence" from the sun's burning rays, "when the blast of the terrible ones is as a storm against the wall."—Isa. 25:4.

#### The Seven Last Plagues

The seven last plagues will be the most terrible scourges man has ever beheld or experienced. In Rev. 15:1, we read the expression, "And I saw another sign in heaven great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." John saw many other signs, but he does not mention any of them as being "great and marvelous." No where in all the Bible can we find any thing spoken of as being "great and marvelous" except the works of God. In the third verse of this chapter you will find the 144,000 who have passed through the plagues, using this ascription in their song, they sing of Moses and the Lamb, saying, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." These plagues will be one of the greatest marvels man will ever witness.

The Holy prophet Joel was given a vision of these plagues and he was filled with consternation and dismay as he beheld the scene, for it is a condition before unknown—a "time of trouble, such as never was since there was a nation," and under Inspiration he records the vision that all men may be warned and escape these terrible calamities. He says, "Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let them tell their children, and their children another generation."—1:1-3. Tell it on, and on, O inhabitants of the land, till the unborn generations upon whom they are to fall may be warned and escape these fearful judgments. No history has ever recorded the like. Only Inspiration can tell it.

The first plague is "a noisome and grievous sore," similar to an ulcer, deeply imbedded, and corrupting in nature. Its victims are not relieved by death, for while the fifth plague is doing its work, the record states that men blasphemed God because of their



"sores." This plague falls upon the worshiper of the Beast and his image.

"The second angel poured out his vial upon the sea; and then it became as the blood of a dead man: and every living soul died in the sea." Now, all men will awake to the fact that God has a controversy with the nations. The wicked know now that God's judgments are in the land, that the day of His vengeance is come, for the sea washes the shores of all continents, and none can now remain in ignorance. This plague affects Babylon.

She who had a short time before gloried in her queenly reign over the earth, assuring the world of unequalled peace and prosperity, now meets the "sudden destruction" threatened her, and she "shall not escape." "Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour she is made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."—Rev. 18:17-20. Babylon has been reveling in the luxury of the world, but now evidently all traffic by seas will come to an end. Being land-locked, and with no food but the insufficient home supply, and the sea full of blood, terrible thirst, hunger, and distress will be felt.

Then follows the third angel who empties his "vial upon the rivers and fountains of waters and they became blood." And I heard the angel of the waters say, "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink for they are worthy." Babylon has shed the blood of saints. They have given the earth blood to drink; now the earth yields back blood for them to drink.

The righteous are exempt from the plagues. Of them it is written, "He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler . . . A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Ps. 91:4, 7, 8, 10.

While Babylon is suffering the keenest pangs of hunger and thirst, the saints are favored of heaven. "He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure."—Isa. 33:16.

"And the fourth angel poured out his vial upon the sun; and power was given him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which had power over these plagues: and they repented not to give Him glory."

This will be no ordinary hot spell. The intensity of the sun's rays will be fierce, the atmosphere like fire, but it will not consume. The very flesh will be burned. Fields will be scorched and wither away. The famine is greatly increased, thirst unbearable. "How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate . . . the fire hath devoured the pastures of the wilderness, and the flame hath burned up all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness."—Joel 1:18-20.

"And the fifth angel poured out his vial upon the seat of the Beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." This is the last of the plagues that have to do directly with the Beast. Darkness extends throughout his kingdom—the darkness of death. The same darkness fell upon the proud king Pharaoh. Many will perish in the visitation of this plague, but the grief of the survivors will be so terrible that they will gnaw their tongues for pain. The Beast maddened by the fearful stroke of this plague, arises with the kings of the earth and their armies to the last great battle. The two remaining plagues spread desolation over the whole earth.

It is under the fifth plague that special life and power shows itself in the Beast and his image. This is the third decree.

"I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger

and thirst. Then I saw the leading men of the earth consulting together, and Satan and his angels were busy around them. I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty after a certain time, to put them to death."—E. W., p. 282.

Study carefully the chapters on "The Time of Trouble," and the "Deliverance of the Saints," pp. 282-288; also G. C., p. 656, par. 1, last three lines.

"As the decree issued by the various rulers of Christendom against commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages, and associate together in companies, dwelling in the most desolate and solitary places . . . But many of all nations, and all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons."—G. C., pp. 625, 626, 635.

We have now reached the time of the seventh plague in our study. Let us carefully examine the record and note all the things that take place after the seventh angel pours out his vial.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple in heaven, from the throne, saying, 'It is done.' And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven; every stone about the weight of a talent: and men blasphemed God because of the hail; for the plague thereof was exceeding great."—Rev. 16:17-21.

Note the parallel Scripture in Rev. 6:14-17. "And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: For the great day of His wrath is come; and who shall be able to stand?"

In connection with these verses we find in E. W., p. 41, the following statement: "The powers of heaven are the sun, moon, and stars . . . The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God. Dark, heavy clouds came up, and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God."

When the seventh plague is poured out, God speaks, and that voice shakes the heaven and the earth, causing the sun, moon, and stars to be moved out of their places, and a great earthquake. Now notice the condition of the saints just before this plague begins. God's children are hidden away from their enemies in the solitary retreats of the forests and mountains. Some are in prisons, and bound in loathsome dungeons. While they are pleading with God for protection, armed men from every quarter, urged on by evil angels are preparing for the death of the saints. "Day and night their cry ceased not;" "Thy will, O God, be done! If it can glorify thy name, make a way of escape for thy people! Deliver us from the heathen round about us. They have appointed us unto death; but Thine arm can bring salvation . . . Soon after they had commenced their earnest cry, the angels, in sympathy, desired to go to their deliverance. But a tall, commanding angel suffered them not." He said, "The will of God is not yet fulfilled. They must drink of the cup. They must be baptised with the baptism."—E. W., p. 284. But it is now that God interposes. "With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when lo, a dense blackness, deeper than the darkness of the night, falls upon the

earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens, and seems to encircle each praying company. The angry multitudes are arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overwhelming brightness."—G. C., pp. 635, 636. Read also E. W., pp. 283, 284, in this connection.

#### The Captivity of the Saints Turned

"It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in his strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement on the scene . . . Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up, and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying, 'It is done.' That voice shakes the heaven and the earth. There is a mighty earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great."—G. C., p. 636.

Here is the beginning of the seventh plague. The captivity of God's people is turned. Now they are forever free from Satan's annoyance through evil angels and wicked men. "They have been suddenly delivered from the dark and terrible tyranny of men transformed to demons."—G. C., p. 639, top of page.

"Soon I heard the voice of God, which shook the heavens and the earth. There was a mighty earthquake . . . I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon the company, who, a short time before, were seen in such distress and bondage. Their captivity was turned."—E. W., p. 272.

"When the voice of God turns the captivity of His people."—G. C., p. 653.

Again we read in Vol. 1, p. 354, concerning this captivity. "The foundations of the earth shake; buildings totter and fall with a terrible crash. The sea boils like a pot, and the whole earth is in terrible commotion. The captivity of the righteous is turned, and with sweet and solemn whisperings they say to one another, 'We are delivered. It is the voice of God.' With solemn awe they listen at the words of the voice. The wicked hear, but do not understand the words of the voice of God. They fear and tremble, while the saints rejoice. Satan and his angels, and wicked men, who have been exulting that the people of God were in their power, that they might destroy them from off the earth, witness the glory conferred upon those who have honored the holy law of God . . . those who were so eager to destroy the saints cannot endure the glory resting upon the delivered ones, and they fall like dead men to the earth. Satan and his angels flee from the presence of the saints glorified. Their power to annoy them is gone forever."

"Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses did when he came down from Sinai. The 144,000 were all sealed and perfectly united. On their foreheads was written, 'God, New Jerusalem,' and a glorious star containing Jesus new name. At our holy, happy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground."—E. W., p. 15.

"Soon I heard the voice of God, which shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon the company, who, a short time before, were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked! All marks of care and weariness were gone, and health and beauty were seen in every countenance. Their enemies, the heathen round them, fell like dead men; they could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them, until Jesus was seen in the clouds of heaven, and the faithful, tried company were changed in a moment, in the twinkling of an eye, from glory to glory."—E. W., p. 272, 273.

"The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people. Like peals of loud-est thunder, His words roll through the earth. The Israel of God stands listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai."—G. C., p. 640.

#### Partial Resurrection

"Graves are opened, and 'Many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt.' All who have died in the faith of the third angel's message come from the tomb glorified, to hear God's covenant of peace with those who have kept His law. 'They also which pierced Him,' those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory, and to see the honor placed upon the loyal and obedient."—G. C., p. 637.

Thus we have learned that the saints who come up in the partial resurrection do not go through any of the plagues but the seventh. They do not experience any of the persecutions, for they are raised after the captivity of the saints is turned. The 144,000 are sealed just before probation closes, at the "final test," for they get the victory over the beast and his image. They go through all the plagues. They come out of great tribulation. The voices of the 144,000 and the resurrected ones that come up in the partial resurrection, unite in singing the forty-sixth Psalm, "God is our Refuge and Strength," a very present help in trouble. Therefore will not we fear, tho the earth be removed, and the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—G. C., p. 639.

#### Raised to Hear the Covenant of Peace

But they are raised "to hear the covenant of peace with those who have kept His law." "Then there appears against the sky a hand holding two tables of stone folded together . . . The hand opens the tables, and there are seen the precepts of the decalogue, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God's ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth."—G. C., p. 639. "And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory."—G. C., p. 640; E. W., p. 286.

#### Wicked Worship at the Saints' Feet

Now the wicked "realize what they have forfeited by transgression, and they fall at the feet of those whose fidelity they have despised and derided, and confess that God has loved them."—G. C., p. 655. Then will Isa. 60:14, be fulfilled. "The sons also of them that afflicted thee; and all they that despised thee shall bow themselves down at the souls of thy feet; and they shall call thee, the city of the Lord, the Zion of the Holy One of Israel."

"They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee."—Micah 7:17.

Referring to this same time, in E. W., p. 124, we find the following: "God's hand at that time will be stretched out in wrath and justice, and will not be brought to himself again until His purposes are fully accomplished, and the hireling priests are led to worship at the saints' feet, and to acknowledge that God has loved them because they held fast the truth and kept God's commandments, and until all the unrighteous ones are destroyed from off the earth."

"Then is was that the synogogue of Satan knew that God had loved us who could wash one another's feet, and salute the brethren with a holy kiss, and they worshipped at our feet."—E. W., p. 15.

"You think that those who worship at the saints' feet (Rev. 3:9) will at last be saved. Here I must differ with you, for God showed me this class were professed Adventists who had fallen away, and crucified to themselves the Son of God afresh, and put Him to an open shame; and in the hour of temptation which is yet to come, to show out everyone's true character. they will know that they are forever lost; and over-



whelmed with anguish of spirit, they will bow at the saints' feet."—Words to the Little Flock, p. 12.

#### A Sad Picture

"Then I was shown a company who were howling in agony. On their garments was written in large characters, 'Thou art weighed in the balance, and found wanting.' I asked who this company were. The angel said, 'These are they who once kept the Sabbath and have given it up.' I heard them cry with a loud voice, 'We have believed in thy coming, and taught it with energy.' And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw they had drunk of the deep waters, and fouled the residue with their feet—trodden the Sabbath under foot—and that was why they were 'weighed in the balance and found wanting'."—E. W., p. 37. This company are the "foolish virgins" of the S. D. A. Church who were "left standing without in the empty street in the blackness of the night," when probation's door was closed. Many of them go through all the plagues notwithstanding they were the first upon whom they will fall. See Eze. 9:6.

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The voice of God which shakes the sun, moon, and stars.

The great earthquake, so mighty an earthquake, and so great.

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"Prison walls are rent asunder and God's people are set free."

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Singing of the forty-sixth Psalm.

Day and hour of Jesus coming announced.

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The clouds be rolled back as a scroll  
The trump shall resound, and the Lord shall descend;  
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#### MY BIBLE AND I

"We've traveled together, my Bible and I,  
Through all kinds of weather, with smile or with sigh.  
In sorrow or sunshine, in tempest or calm,  
Thy friendship unchanging, my lamp and my Psalm.

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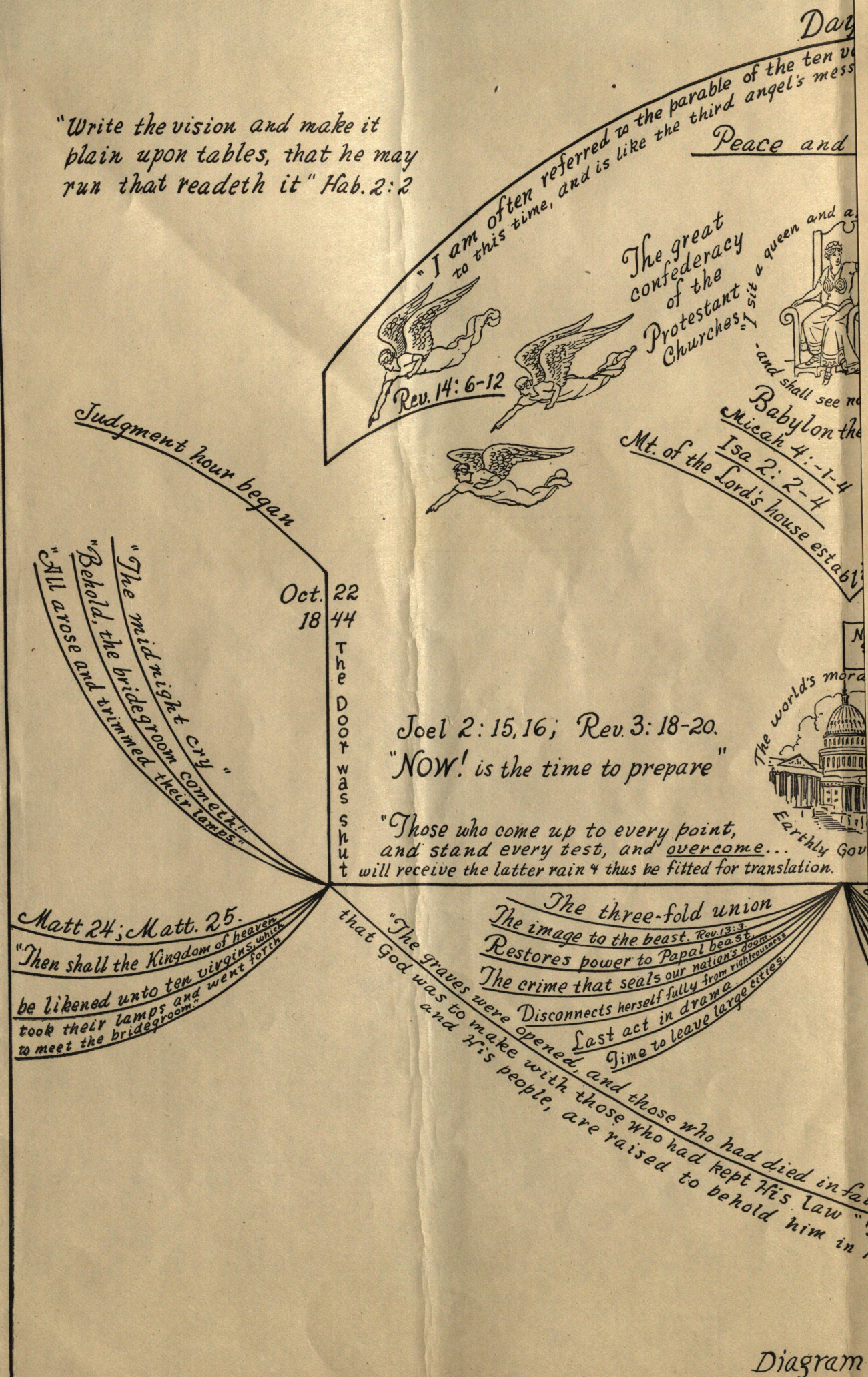
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Day of final Atonement

"Write the vision and make it plain upon tables, that he may run that readeth it" Hab. 2:2

22  
2

"I am often referred to the parable of the ten virgins... This parable has been and will be fulfilled, and will continue to be present truth till the close of time." R.H. Aug. 19, 1890.

Peace and Safety Cry

The great confederacy of the Protestant Churches. I sit a queen and am "For out of Zion shall go forth a Law" no widow. "and shall see no sorrow."

Lord's Day Alliance and other Organizations

Rev. 14: 6-12

The great confederacy of the Protestant Churches.

I sit a queen and am / Zion shall go forth a law

and shall / grow.

no nation / Lord's Day Alliance and other Organizations

J. B. Stebbins

shall see no sorrow

Babylon the Great

Micah 4: 1-4

Rev. 13: 14-16

Isa 2: 2-4

Rev. 18: 3-5, 8.

Mt. of the Lord's house

on the top of the Mt

"The coming conflict" and "Hour of Temptation"

*"Babylon is fallen, is fallen" — "Come out of her my people"*  
Isa. 40: 1-4  
"I will surely gather the remnant of Israel"

"Clad in the armour of Christ's righteousness, . . . the church enters upon her final conflict" P.K. 725.

Joel 2: 15, 16; Rev. 3: 18-20.  
 "NOW!" is the time to prepare'

"Those who come up to every point,  
and stand every test, and overcome...  
will receive the latter rain & thus be fitted for translation

Matt 24: Matt. 25

"Then shall the Kingdom of heaven  
be likened unto ten virgins, who  
took their lamps and went forth  
to meet the bridegroom."

The three-fold union  
The image to the beast. Rev 13:3  
Restores power to Papal beast  
The crime that seals our nations doom  
Disconnects herself fully from righteousness  
Last act in drama  
Time to leave large cities

Last act  
 Time to leave  
 opened, and those who had died in faith  
 take with those who had kept His law  
 His people, are raised to behold  
 my servants are seated  
 of the blowing of the wind  
 the time of trouble  
 proclaimed more fully.  
 for the marvelous working of Satan.  
 saw three unclean spirits

2nd Decree, Rev. 13: 15, 16  
# 13:30

Harvest time. Malice  
Wheat & tares separated  
Rev 13:16,17; Rev 6:9-11  
Get victory over beast  
Horror of the dark ages

144,000 sealed  
Mark of beast given


Darkness covers the earth.  
 Famine. Amos 8: 11, 13  
 Foolish virgins left out.  
 S.D.A's first to feel plagues  
 Isa. 3: 25 fulfilled  
 Given

3rd decree

Captivity turned at midnight.  
 Partial resurrection.  
 Law revealed in sky.  
 He speaks day & hour of His coming.  
 Wicked worship at Saints' feet.  
 Ps. 46 is sung.

*"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." Isa. 26:20*

*144,000 go thru all the plagues.*

"and there shall be a time of trouble  such as never was since there was a nation." Dan 12:1.

Seven last plagues, Rev. 16.

Sores	Water turned to blood		sun scorching	darkness	Armageddon	Hail & earthquake
1	2	3	4	5	6	7

Diagram showing events connected with the close of probation



